WEST

VERSUS

ISLAM

By

Sayyid Abul A'la Maududi

English-version

S.Waqar Ahmad Gardezi

Abdul Waheed Khan

Preface

West *versus Islam* is a collection of different thought provoking articles written by late Sayyid Abul A'la Maududi discussing the problems and issues arising out of the conflict between Islam and the Western Civilization. These articles were originally published in Urdu in the various issues of the monthly journal Tarjuman-ul-Quran, edited and published by Sayyid Abul A'la Maududi himself.

Although these articles were written years back from 1934 to 1938, yet their contents are as fresh and their message as vital and inspiring as it was half a century back. The main theme and idea underlying these articles is to discuss the malady from which the entire humanity in general and the Muslims in particular are suffering today. The learned writer, a renowned thinker and philosopher of the Muslim World of 20th Century, has not only diagnosed and analysed the causes of this malady but also pointed out, in clear cut terms, the remedy and the ways and means to get out of this dilemma and confusion and enjoy peace and real happiness.

The learned author has mercilessly taken stock of the failing and shortcomings of the Muslims who were supposed to lead the mankind to excellence and glory but are unfortunately groping in the dark themselves, because of their lethargy and ignorance.

We Islamic Publications (Pvt.) Ltd. feel pleasure in bringing out English version of this valuable collection of thought-provoking articles as a part of its mission to awaken the humanity at large and the Muslim Ummah in particular and show them the right path to peace and salvation.

23rd October, 1991 — Abdul Waheed Khan

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1

Intellectual Subjugation-Why?[1]

Supremacy and domination is of two kinds: moral and intellectual supremacy and material and political domination. A nation acquires moral and intellectual domination when its thought supercedes all the current theories and philosophies with the vigour and force of intellect and reasoning with other nations conceding and adopting its views. Their minds are swayed by its concepts, belief and theories and their attitudes are cast into its mould. Its civilization rules supreme, its learning becomes an authority and standard in the fields of study and research, its findings pass as the last word in the world of knowledge and anything rejected by it stands automatically condemned. The second form of domination is possible when a nation becomes materially powerful enough to render other nations incapable of maintaining their political and

1. This article was originally published in the Urdu monthly magazine *Tarjumanul Quran* edited by Syed Abul A'ala Maududi in its issue of September, 1934.

economic freedom, captures their sources of revenue fully or partly and also acquires administrative control on them. Similarly, there are also two forms of slavery and subjugation, intellectual as well as political. Both of these forms conversely reflect the qualities of the two forms of domination stated above.

Both these forms are, in a way, quite different with each other. Intellectual domination, nor vice versa. But it is the law of nature, that a nation which applies its mind, and forges ahead in the field of discovery and research, leads sooner or later in material progress and development as well. A nation which becomes stale and dormant in the intellectual field is not only doomed to decline mentally, but also starts losing materially. Now, as domination is a result of thrust and force, subjugation is a logical fruit of inertia and weakness, hence the weaker and backward a nation, the more it is prone to slavery and subjugation.

The nations, which are sturdy and steadfast intellectually as well as materially, rule the minds and bodies of the weak and dormant nations. The Muslim nations of today are undergoing this dual slavery. Some of them have surrendered completely to intellectual as well as political subjugation, while others suffer, more or less, from intellectual slavery. How unfortunate that there is not a single Muslim country which is completely free politically and intellectually in the real sense. If there are any Muslim states, politically independent and

autonomous, they too are not totally free from intellectual slavery. Their schools, their offices, their markets, their institutions, their houses, and even their bodies provide an eloquent testimony of the domination of western life-style, western thought, and western arts and learning. They think with western minds, see with western eyes, and tread the ways of west, consciously or unconsciously. They have come to believe as correct what the west claims to be correct and believe as wrong all that is regarded as wrong by the West. Their criteria of truth, veracity, manners, civilization, morality, and humanity are subject to the standards of the West. They measure their faith and creed, thoughts and concepts, culture and civilization, morals and manners with the same western yardstick. Every thing that comes up to the western standards is highly satisfying and a source of pride for them, but it stands rejected consciously or unconsciously, if it does not conform to the western standards. Some discard it openly, while others feel pinched in heart and try to bring it to the western standard by any means. If the independent Muslim countries behave like that, what can be said about the subjugated Muslim nations.

Why this slavery? Its explanation requires the volume of a separate book, but briefly it can be put as under:

Intellectual domination in fact based on ideational casuistry (Ijtihaad) and scientific research. The nation which forges ahead in this

field leads and guides the entire world. Its thinking dominates all the contemporary philosophies and thoughts. The nations, who lag behind, are left with no option but to become camp followers. Their views and beliefs lose all force and appeal, and they cannot maintain their hold in the field of intellectual pursuits and research.

The Islamic thought dominated the entire civilized world. The whole world, consciously or unconsciously, submitted itself to Islamic values and adopted the standard of good and evil, vice and virtue, right and wrong as enunciated by Islam and adjusted its thought and actions in the framework of Islamic standards. But when the Muslims stopped producing men of thought and vision, and gave up thinking, research, discoveries and inventions, they virtually retired from academic pursuits and ideational casuistry and stepped down the pedestal of world leadership.

On the other side Western nations pushed forward. They explored the secrets of universe and discovered many of the nature's hidden sources of energy. Its consequences were quite natural and logical. The Western nations wrested the leadership of the world, and the Muslims had to surrender and submit to the West as the world itself had once bowed down before them.

For about four to five hundred years the Muslims had been sleeping on the cosy bed spread by their forbears while the Western nations kept

busy in scientific research, inventions and discoveries. Then all of a sudden, the Western nations emerged and swept the entire world within a century. Awaking from the deep slumber, when the Muslims opened their eyes they found that the Christian Europe was armed both with pen and sword, and was ruling the world through both the forces. A negligible group tried to put up resistance, but it had neither the force of pen, nor the power of sword. So it suffered defeat after defeat. The majority of the Muslim *Ummah* preferred to tread the path and follow the traditions of the weak and down-trodden people.

The ideas, theories, and values propounded by the West, backed by the force of sword, strength of reasoning and scientific evidences, with illusory beauty and elegance captured the minds of the easy going and overawed Muslims who adopted these ideas as an article of faith. Old religious beliefs, moral values and cultural traditions continuing just as a heritage of the glorious past were washed away by the new forceful trends and it was taken for granted that whatever comes from the West is not only right but also a criterion of correctness and accuracy.

The nations which faced confrontation with the Western life-style had either no life-style of their own or if, at all, they had any life-style they had no strong base and footing to be able to maintain and preserve its characteristics against any other civilization. Some of the nations had

nothing much different in concept and principles as compared with the onrushing way of life. All such nations very easily absorbed into the western life-style without any serious clash.

But the case of Muslim *Ummah* was quite different. They had a very strongly-based and full-fledged civilization of their own, having a complete code of life, covering every sphere of activity, both in theory as well as in practice. western life-style is diametrically opposed to the Islamic civilization. Hence both clash with each other at every step. This constant encounter is playing havoc with the ideological as well as practical life of the Muslim world. The philosophy and science, which has nurtured the western life-style have been heading towards atheism, godlessness, religion and materialism for the last five to six hundred years. It is in conflict with religion since its very inception. To put it more correctly this life-style is the outcome of conflict between religion and science.

In fact the study of universal laws, contemplation over its phenomena, and drawing results through analogy and reason is not at all against religion. But as ill luck would have it the advance of Europe in the field of science and knowledge during the renaissance period was illogically resisted by the papacy blindly following the old and stale Greek philosophy as the foundation of their faith. They feared that their religion's edifice shall come crashing down to the ground if these modern scientific researches and

discoveries were accepted.

This misconception led them to resist and even resort to the use of brutal force against new scientific theories and discoveries. Inquisitions were set up and the scientists, inventors and philosophers were awarded barbarous and horrible punishments. But this movement could not be suppressed and gained momentum because it was a geniune awakening. This upsurge of the freedom of thought finally wiped out the papal and ecclesiastical overlordship.

Initially, the fight was between the Church and the upholders of the freedom of thought. But as the Church represented religion in its fight against liberal thinkers, this fight turned into a war between progressive thinking and Christianity or religion.

It resulted in a general impression that religion as such is opposed to scientific pursuits, progress and freedom of thought. Whosoever followed the scientific way of thinking and research was *ipso facto* supposed to work on notions other than religion. Religion believes in a supernatural power as the basic cause and a controlling force behind all the signs and phenomena of this physical world. But this theory was rejected simply because it was the view of those who opposed progressive thinking and scientific pursuits.

The exponents of science and research considered themselves duty-bound to solve the

riddle of the universe without taking into account any supernatural power or God and condemn as unscientific every theory that propounded God's existence while discussing the issues of this universe. Thus the thinkers and philosophers of the new age became deeply biased against every concept of Divine authority, God, spiritualism and super natural forces.

This biased mind was not governed by any reason but by roused sentiments and enraged reaction. They discounted and disowned the concept of God, not because of any logic or reasoning, but only on the basis of negative thinking that the enemies of scientific research and freedom of thought subscribe to that concept. This very irrational attitude and thinking worked behind all their rational and scientific pursuits during the subsequent five centuries.

Though from the very outset the Western philosophy and science both went totally against any Divine existence, nevertheless, besieged by religious surroundings they somehow pulled on by accommodating God alongwith naturalism. But with the passage of time naturalism had the upper hand and concept of God and every thing transcending physical world associated with God was totally washed off their minds and the climax was reached when they denied the existence of everything except matter and velocity.

Science now stood as synonymous with

naturalism. And the theory that "what cannot be measured and weighed does not exist at all", was established as an article of faith by the modern thinkers and philosophers. The history of western science and philosophy testifies to this fact. Descartes (died 1650), who is acknowledged as the father of the western philosophy, was a strong believer in God and permanent existence of spirit side by side with the matter. But the same Descartes introduced the theory of mechanical explanation of the phenomena of the physical world which eventually relapsed into pure materialism within no time. Hobbes (died - 1679) went a step further and openly opposed the existence of any super-natural power. He regarded the system of universe and every thing in it as mechanically explainable. He did not believe in any role of any psychic, spiritual or rational force in this material world. But he also believed in God because to believe in a Cause of the Causes is a logical requirement. It was the same period when Spinoza (died - 1677) came into picture, as the greatest exponent of rationalism in the 17th century. He saw no difference between matter, spirit and God, and fused God and the universe in a single whole, refusing to accept God as absolute authority in this single whole. Leibnitz (died - 1716) and Locke (died - 1704) believed in God, but both of them were inclined towards naturalism. This was the 17th century thinking and philosophy in which concept of God and naturalism worked side by side. By then the science had not fully assumed the colour of atheism. None of the exponents of science, including

Copernicus, Kepler, Galilleo and Newton, was an atheist. But they probed the mysteries of the universe, looking for forces, other than the Divine theory, running the universe and the laws under which this system was working. This disregard of Divine existence and authority was actually the very seed of atheism and naturalism which the freedom of thought produced. But the 17th century thinkers were not conscious of it. They could not draw a line between naturalism and the concept of God and believed that both conflicting assertions could pull on together.

By the 18th century, it had become crystal clear that any way of thinking which probed the system of universe ignoring God's existence shall ultimately result in materialism, atheism, and secularism. Eighteenth century produced liberal philosophers and thinkers like John Toland, David Hartley, Joseph Priestley, Voltaire, La Mettrie, Hol Bach, Cabanis, Denis Diderot, Montesque, Rosseau, and others who either openly rejected the idea of God, or if at all some of them cared to accept Him, they did not go beyond allowing Him the status of a constitutional monarch at the most, who has retired after setting this universe in motion and has nothing to do with the running of this system. These philosophers and thinkers would not accept the existence of any entity beyond the physical world and the world of matter and velocity. They considered only those things as real which could be observed and experienced. Hume strongly supported

this approach through his theories of empiricism and scepticism. He laid stress on experience as a criterion for the soundness of any philosophy and logic. Berkley tried his level best but failed to stem the tide of materialism. Hegel tried to project idealism. Kant found out a via media and said that existence of God, eternity of soul and freedom of will, are beyond human comprehension. These are not to be comprehended but only to be believed, as practical wisdom demands belief in them. This was the last attempt of rapprochement between God worship and naturalism that failed. It was quite irrational to fear God or to solicit His pleasure or to believe in Him just to protect moral values although reason and logic, out of sheer ignorance, had declared God a mere figment of imagination or at the most inert and powerless being.

Materialism reached its zenith in the 19th century. Vogt, Buchner, Czolbe, Comte, Moleschotte and other thinkers and philosophers denied the existence of every thing except matter and its properties. Mill projected empiricism in philosophy and utlitariansim in ethics. Spencer forcefully projected the theory of philosophical evolutionism, automatic emergence of the system of universe and the life in it. Discoveries in the fields of Biology, Physiology, Geology and Zoology, progress of practical science and abundance of material resources confirmed, to the chore of their hearts, the idea that the universe came into being by itself. It was not created by anybody. It is automatically

functioning under some fixed laws. No body is running it. Its evolution is going on by itself. No super-natural control is directing this automation. Life is not injected in this lifeless matter on anybody's command. Matter gains life because of its organic evolution. Growth, volitional movement, senses, consciousness and thought are all properties of this evolutionised matter. Be they animals or human beings all are working mechanically under physical laws. Each and every part of these machines is acting according to its fitting and placement. They have neither any option, nor any free will. Disturbance in their arrangement and exhaustion of their energy is their death, which is synonymous with its absolute extinction. When the machine is broken down, its properties are also lost. There is no possibility of its revival or resurrection.

Darwin's theory of evolution played a remarkable role in justifying this concept of naturalism and materialism and developing it into a logical, reasonable and scientific theory. Darwin's book "Origin of Species", first published in 1859, is considered a revolutionary contribution in the world of science. His reasoning, that appealed and captured the minds of 19th century's scientists, authoritatively confirmed the theory that the universe can function without God. No other cause is needed for the phenomena of nature except the laws of nature themselves. The evolution of life from the lowest to the highest grade is the result of a gradual evolution of nature which is bereft of

wisdom and reason. Human beings and other animal species are not the creation of any Creator with any purpose. It is only the evolution of the same live mechanism that once used to creep in the form of a worm, and later evolved in the form of an intelligent and rational being after passing through a struggle for existence, a process of survival of the fittest, physical superiority or natural selection.

The western civilization is the product of this very philosophy and science. There is no room for any fear of an all-powerful God, nor any quest for any revelation from God or Prophetic guidance, nor any concept of life after death, nor any danger of accountability of the actions and deeds in this world, or of any personal resistibility, nor any possibility of any goal of life over and above animal aspirations. It is a purely materialistic civilization. Its whole system is devoid of the concepts of compassion, fear of God, straightforwardness, truthfulness, urge for the right, morality, honesty, trustworthiness, virtue, modesty, piety and chastity which form the foundations of Islamic civilization. Its ideology is diametrically opposed to the Islamic concept. It leads the mankind in a direction contra Islam. Western civilization strikes at the very roots of that concept of ethics and culture which is the base of Islamic civilization. It builds its individual and collective character on a pattern that cannot afford and adjust with the structure of Islamic civilization. In other words Islam and western civilization are like two boats sailing in totally opposite directions.

Any attempt to sail in both the boats at a time shall split the adventurer into two pieces.

Unfortunately the era in which this civilization attained the heights of materialism and atheism, the Muslim countries, right from Morocco to the far East, succumbed to the onslaught of the western nations. It was a two-pronged attack simultaneously, with sword as well as with pen. Overawed and shocked by the sweep of western nation's political domination, the Muslims could not resist the onslaught of the western science and philosophy. The Muslim nations subjugated by the western nations were all the more pitiable. They had to acquire western education to safeguard their mundane interests. As this education was not acquired in quest of knowledge and the western teachers were approached with inferiority complex, the budding Muslim generation was deeply influenced by the western thought and scientific dogmas. Their minds and thinking were moulded in western frame. Western concepts infiltrated deep in their hearts. They could not dare to judge western ideas width a critical mind, distinguish between the right and wrong and choose the right alone. They could not develop the acumen to think and contemplate independently and with confidence and formulate opinion on the basis of their own deductions. As a result, we find the foundations of the Islamic civilization shaken. The frame of mind that could think and interpret in Islamic way is badly deformed. West-oriented frame of mind

cannot adjust with Islamic way of thinking by its very nature. Unable to adjust and accommodate the principles of Islamic civilization, it is by no means surprising if evernew doubts and suspicions crop up in their minds about the details of Islamic concept of life.

No doubt, majority of the Muslims still believes in Islam as the truest concept of life and wants to remain Muslim. But influenced by the Western thoughts and civilization, the minds are deviating from Islam, and this deviation is increasing day by day. Not to speak of political domination and suzerainty, western thought reigns supreme in the intellectual field all the world over. It has so changed the angles of vision, that it has become difficult to look into the facts with a Muslim eye and to think in the Muslim's way. This difficulty cannot be removed until and unless the Muslims produce free and independent thinkers. Islam today needs a renaissance. The works and research of the Muslim scholars and thinkers of the past cannot adequately guide and assist in solving the problems of today. The world has changed a lot. It is not possible to revert it through any back gear to a state 600 years back. Leadership of the world could be acquired only by those who can lead the world onward on the path of progress instead of pushing it backward. If Islam is to lead the world it must produce such thinkers and researchers who could demolish the very foundations of western civilization by dint of their superior thinking and

research and discovery. They should work out a new philosophy based on Quranic method of scrutiny, observation and research of pure Islamic thought. They should erect quite a new structure of natural science on the foundations laid down by the Holy Quran. They should counter and demolish the atheistic concept and the theory of Universe with full force and conviction so that it prevails over all other concepts, ideals and theories. The civilization and culture of Islam based on truth and realities could thus finally replace the materialistic western civilization.

Whatever has been said above can be put in an allegory. Suppose this world is a railway train driven with the locomotive of thought and research by a team of thinkers. Naturally the train shall always move in the direction of the driver's choice. The passengers cannot but travel willingly or unwillingly in that direction. The passenger, howsoever unwilling to travel in that direction, can at the most turn his face towards his desired direction. But by doing so he cannot change the train's direction. There is no way out to change the direction except by taking over the locomotive and turning its face towards the desired direction. The drivers do not subscribe to the concept of God and are quite ignorant of Islamic way of thinking. The train is rushing towards atheism and materialism alongwith its passengers, who are getting farther and farther away from their real destination. If the direction of the train is to be changed, some believers in God should rise to occasion and wrest

the locomotive's control from the atheists. Without it, the train's direction shall not be changed despite all our fuming and fretting and loud protests. The train shall continue its journey in the direction the atheist drivers have chosen.

2

Decline of Islamic Civilization in Indian Sub Continent[1]

Most of the Islamic world conprises those countries which had been annexed by the Muslim Mujahideen during the first Hijrah century. Conquerors with a difference as they had been, they were not motivated by any lust of expansionism or hoarding of wealth. They had burnt their boats to set the *Kalimah* (word of Allah), reign supreme all over the world. They sought not the pleasures and fancies of this world, but of the hereafter. They did not just conquer the states to draw monetary and material benefits, but attracted their people into the fold of Islam and absorbed them all or most of them in this divine religion. These converts were imbued so deeply in the Islamic thought and etiquettes, that they became the preceptors of Islamic teachings and zealous advocates of Islamic civilization. Then there were countries which were annexed later, when the revolutionary Islamic zeal was on the wane and the Muslim conquerors

civilization. Then there were countries which were annexed later, when the revolutionary Islamic zeal was on the wane and the Muslim conquerors succumbed to the temptation of expansionism in disregard of their struggle in the cause of Allah. Yet Islam succeeded in gaining ground and spreading its roots there, and acquired the status of State religion and national cult.

Unfortunately India's case is different from both the above mentioned categories. No doubt Islamic teachings and civilization had their impact in a limited area of this country conquered in the first Hijrah century, but that influence was washed away by the Baatinites. In the subsequent conquests, the conquerors devoid of the zeal and qualities of the first century Muslims, concentrated their activities on expanding their empire instead of spreading Islam, and extorted fealty and tribute for themselves instead of demanding obedience to Allah and His Prophet. Consequently, bulk of the people remained non-Muslims even after centuries of Muslim rule. Islamic civilization could not take roots in the masses. Those who embraced Islam could not get proper seasoning in Islamic ways of life and fundamentals of religion. Therefore Hindu rites and customs persisted among them., Rather, due to social intermingling and adjustment with the Indians' pantheistic views, even the well-versed incoming Muslims adopted non-Islamic ways and customs. Study of the Muslim India's history and the existing conditions reveals the stark fact that

the influence of Islamic ideology was not deep and strong and social atmosphere was not purely Islamic even when the political domination of Muslims was overwhelming. Although the Hindu religion and culture was in itself very weak and, being the religion and culture of a subjgated and subdued nation, was still weaker, yet it had a sway over the vast majority of the country due to the indifference and thoughtless tolerance of Muslim rulers. Owing to this free hand to the Hindu culture and inadequate arrangements for Islamic education and upbringing, most of the converted Muslims could not develop firm conviction in Islamic ideology and adequate grooming in Islamic way of life in the absence of true Islamic atmosphere.

In 18th century the Muslims lost even the political hold which was the mainstay of the Islamic civilization in India. The Muslim empire of India was first split into a number of small states and later these states were liquidated one by one by Marahattas, Sikhs and British colonialists. Within a century the Muslims, who had been the masters of their destiny for centuries, were subjected to slavery of Britishers, as Destiny gave its verdict in their favour. As the British empire expanded in the four corners of India, the Britishers got hold of all those sources of strength and inspiration that nurtured Islamic civilization in any way. They replaced Persian and Arabic language with English as medium of instruction, repealed Islamic laws, dismissed Islamic courts, introduced their own code

of civil and criminal laws. Islamic laws remained effective only in the matters of marriage and divorce of Muslims. But even this Muslim Personal Law was enforced not through Qazi courts but by common civil courts headed mostly by non-Muslims who mutilated and interpreted the "Muhammadan Law" off and on according to their own whims. Over and above all these drastic changes, the British Government made it a point to demoralise the Muslims, being past rulers of India, by crushing them economically and erasing each and every sign of Muslim rule and supremacy in the Indian society. They demoralized the Muslims to such extent that the Muslims forgot their past glory. They reduced the Muslims to a pauper, ignorant, corrupt, depressed and socially inferior community.

Final blow to this declining nation was the debacle of freedom movement in 1857. The Muslims lost not only political power absolutely but also their morale. They sank deep in despondency and disgrace. British raj depressed them so much that they lost all sense of national self-respect. Plunged in the depths of ignominy and backwardness they were forced to believe that their security and survival now depended on unqualified submission to the Britishers. Honour and respect lay in serving them, and progress was only possible through blindly imitating them. Their own heritage of learning and civilization carried no weight in their estimation, rather they looked down upon it as a source of shame and disgrace for them. During the

later half of the nineteenth century when the Muslims endeavoured to recover, they were suffering from two weaknesses.

Firstly, they lacked confidence and conviction in Islamic ideals and culture and were surrounded by un-Islamic environments and a corrupt society suffering from false and baseless notions.

Secondly, they were undergoing not only physical slavery with all its evils, but their hearts and souls had also succumbed to this subjugation, having been virtually deprived of all the vitalities and virtues essential for the survival of any culture and civilization.

Suffering from this dual weakness, when the Muslims tried to struggle for recovery and revival, they found that the British empire had very cleverly blocked all the openings towards economic progress and development, and the only way open was through English schools and colleges. Muslims were now left with no option but to go through English education. A forceful movement was consequently launched by Sir Sayyad Ahmed Khan which succeeded in making Indian Muslims realise the need for English education. All the conservative resistance proved futile. All those who weilded any power by dint of wealth, prestige, and influence supported this movement.

The Indian Muslims rushed towards English education. Only the scum of the Muslim community was left for the religious schools with no option but

to lead prayers in the mosques and teach in religious institutions, deprived of all resources and support. The talented children of the affluent class were sent to the English schools and colleges where the secular and materialist education moulded the budding minds and hearts in its own concepts and ideals through western thought and teachings.

This was the last quarter of the 19th century, when materialism was at its zenith in Europe. Religion had been completely routed by science and technology in the 18th century. The old concepts of politics, economics, sociology and ethics were discarded yielding to modern philosophy and various pursuits of science. Europe had produced a novel civilization based entirely on modern theories and concepts. This great revolution completely drove out religion with all its concepts and principles from practical day to day life. Yet the religious beliefs still occuppied a corner in the imagination of people which was now the target of the modern thinkers and philosophers.

Although modern science had not produced so far any conclusive and convincing proof (worthy of being called proof) against the Divine theory of the universe, yet the "rationalists", not by force of any reason, but because of their innate inclination, were inimical to God and allergic to the Divine guidance, and because of their leading role in the fields of learning and reason, they succeeded in creating a theophobia which spread far and wide like an epidemic. It became a fashion to deny the existence

of God, to say that the universe came into being by itself, and is working automatically under natural laws, to dub God-worship as a superstition, to condemn the religion as non-sense, and religiousness as narrow mindedness and obscurantism. A person not even remotely concerned with philosophy and science, and having done no research in any field, rattled out modern views just to be lionised in the society as an enlightened person. To utter even a word in support of spiritualism and super-natruralism amounted to infidelity (*Kufr*). Even a most renowned scientist would have his image tarnished if he dared to express himself in favour of any super natural power. His name and fame would go down and he would lose all his academic importance and stature, and stand disqualified and despised in scholastic circles.

Darwing's "Origin of Species", published in 1859, added fuel to the fire of naturalism and atheism, though his arguments in defence of his own theory of evolution were weak and lacking proof in this process of evolution, not one but many links before and after every existing link were missing. The scientists including its greatest exponent,Aldous Huxley, were not satisfied with this theory even then. It was nothing but the theophobia which induced them to gulp the irrational Darwinism. It was given utmost projection and used as an effective tool to counter religion, as the rationalists wrongly took this theory

as a proof of their assertion (though this theory itself needed proof) that the universe is functioning according to its own natural laws without the direction and control of any super-natural power. Exponents of religion opposed this theory and the Bishop of Oxford and British Prime Minister Gladstone spoke to the best of their ability against it in a general meeting of British Associations, but lost the debate and suffered defeat.

The exponents of religion were so much outwitted by this scientific atheism that Darwin was allowed burial in te Westminster Abbey, the highest honour which the Church of England could confer on any person. It was despite the fact that Darwin was in the forefront of the struggle to eliminate religion from Europe and had played a very prominent role infusing atheism, secularism and Manicheism, finally giving way to Bolshevism and Fascism.

This was the period when our new generation was in schools and colleges, learning western concepts and theories and adopting western culture. Unaware of Islamic teachings, raw in Islamic culture, overawed by the Bitish rule and fascinated by the Western culture, the budding generation joined English schools. The first impact of this atmosphere was a drastic change in their outlook and they turned inimical towards religion. Under the influence of this tutoring they swallowed, without any doubt or hesitation, whatver was conveyed to them from the western side, but

demanded reason and justification for everything put before them with reference to the Quran and Sunnah and the authorities on Islam. With this background and with quite a changed approach, the western sciences studied by them developed in them a thinking quite opposite to the Islamic principles and teachings.

Religion, according to the Islam, is a code of life, while according to the Western concept, it is exclusively a personal and private affair, having nothing to do with practical social life. Islam gives prime importance to faith in Allah, while the secular West does not believe in the existence of Allah. The entire structure of Islamic civilization is based on the belief in the Revelation and Prophethood while the West ridicules revelation and the institution of Prophethood from Allah. Belief in the Hereafter is the foundation stone of the entire moral and social system of Islam, while the West does not even acknowledge the idea of the life hereafter. The acts of worship wich are obligatory in Islam are regarded as an obsolete heritage of the era of ignorance by the west which is of no use today. Similarly the Islamic concept of culture and civilization is altogether different from that of the West. According to the fundamentals of Islam, Allah Himself is the legislator, His prophet is the exponent and interpreter of law, and the mankind is just to obey the law. But the West does not concede any authority of legislation to Allah. According to them Parliament is the sole legislator and the

people elect these legislators. Islam stands for the sovereignty of Allah, while the West believes in the total sovereignty of the people. Islam stands for internationalism and West for nationalism. In economics, Islam lays stress on lawful earnings, social welfare and the uplift of the have-nots through *Zakat* (poor-due) and *sadaqaat* (charity), and prohibits interest, while the entire western economic system is running on interest. Moral values in Islam are based on answerability in the life hereinafter while the West believes only in mundane benefits. Thus the course of Islam is entirely different from that of the West in almost every matter, individual or collective.

Difference is quite obvious and undeniable between the approach of Islam and the West on the issues of veil, rights of men and women and their respective responsibilities, polygamy, laws of marriage and divorce, birth control, rights of blood relations and the privileges of spouses. This difference is due to the difference in the approach and basic concept of Islam and the West. Suffering from inferiority complex and imperfect Islamic education and upbringing, when the new generation of Indian Muslims acquired Western education under the tremendous influence of western culture, the result was quite obvious.

They could not imagine to ever examine western concepts critically. Whatever they learnt from the West, they rather took it as a criterion for judging the right and the wrong, accuracy and

inaccuracy. They examined the Islamic laws and principles in the light of their imperfect knowledge and understanding. In the case of any difference on any issue they accepted the Western view as right and correct and rejected the Islamic viewpoint as wrong and incorrect and tried to amend and alter the Islamic laws and principles in the light of western concepts.

Whatever may be the benefit of modern education to the Muslims of India, it caused irreparable damage to their commitment to and understanding of Islam and Islamic way of life which cannot be compensated by any volume of benefit.

3

The Sick Nations of the Modern Age[1]

The whole of mankind — Muslims as well as non-Muslims, and the peoples of the East as well as the West — are today beset with a grave evil: their lives are governed by a culture that was born in crass materialism and is now totally steeped in it. The practical policies as well as the theory of this culture are based on perverse and unstable foundations. Its philosophy and science, its ethical values and social systems, its law and politics, in short every feature of this culture, made a wrong beginning and has since progressed in the wrong direction. And it has now reached a critical stage of decline which is not very far from collapse and total ruin.

This culture had its origin among a people

1. This article was published in the monthly *Tarjumanul Quran* in its issue of October, 1935 Rajab 1354 A.H. Its English translation by Prof. Khurshid Ahmad was published as a separate pamphlet by Islamic Publications (Pvt) Ltd in 1966 for the first time. The same is reproduced here.

who were not blessed with any clear and pure source of divine wisdom. They had their leaders of religion no doubt, but these divines were not endowed with wisdom or knowledge or armed with any law of divine origin. They had no assets or equipment except a fallacious religious concept which was inherently incapable of guiding them along the right lines. On the other hand it could not but act as an obstacle to the progress of science and philosophy. This is precisely what it did, with the result that those who were eager to progress threw religion overboard and adopted a different course where they had no guide except observation, experience, speculation and deduction. And they came to depend entirely upon these undependable guides, which are themselves incapable of functioning rightly without light and wisdom from a higher source of guidance. With the help of these guides, they no doubt made appreciable endeavours in the spheres of thought, research and organization; but in every one of the fields in which they worked, they made a wrong start and set out in the wrong direction. They started from atheism and materialism, and consequently looked upon the universe as an object without a Creator or Master. Similarly, they studied the phenomena of nature and the living creatures with the presumption that there was no reality beyond what could be directly perceived or experienced. With the help of experience and speculation they comprehended the law of nature, but they could not perceive its maker. They found the world of matter at their feet and began to press the forces into their service. But they

had no idea that they were not the masters or rulers of this world in their own right but only the vicegerents of the real sovereign. This ignorance of and indifference to, the divine Creator and Master of the universe made the concept of responsibility alien to their minds. And consequently they raised the whole edifice of their civilization and culture on unsound and insecure foundations. They denied God and began to worship the self, which raised to the level of dividing, put them ingrave difficulty. And it is the worship of this false and dangerous god that is now leading them, in all fields of thought and action, to deceptive and dangerous courses. The intermediary stage of these courses are no doubt very attractive, but the last and ultimate stage is total ruin and destruction. It is indeed this false god that has made science a weapon for the destruction of mankind, vitiated morality with self-indulgence, hypocrisy and unfettered freedom, and subjected the economic life of men to crass selfishness and fratricidal conflict. Again, it is this god that had injected the poison of selfishness and self-indulgence and luxurious living into every aspect of social life. It polluted the politics with nationalism, racial discrimination and the worship of power and made it a curse for the mankind. In short, this was the pernicious seed that was sown during the European Renaissance and which has grown over the centuries into a massive and deadly tree. Its fruits are sweet but poisonous, its flowers are attractive but full of thorns, its twigs and branches are green and verdant but are exhaling a deadly breeze which is imperceptibly poisoning the blood of

all mankind.

The people of the west, who themselves planted this pernicious tree, are now disgusted with it. It has created such serious problems in all aspects of their life that every attempt to solve them raises countless new difficulties and complications. Any branch that is lopped off is replaced by several thorny branches that turn out to be equally, or even more, dangerous. For instance, the attack on Capitalism has resulted in the birth and rise of Communism. Attempts to cure democracy of its ills have led to the rise of dictatorship. Endeavours to solve social problems have led to feminism and birth control. Efforts to eradicate social evils by law have resulted in large scale lawbreaking and crime. In short, an endless crop of troubles has sprung from this pernicious tree of civilization and cultre, making life hell for the people of the West. These troubles hurt every fibre of their being and they writhe in unbearable pain. Their souls are uneasy and restless and crave for the elixir of life; but they know not where to get it. Most of them still labour under the delusion that their troubles arise from this or that branch of the deadly tree; they are therefore, wasting their time and energies chopping off the branches that appear harmful to them. It has not yet dawned upon them that all the trouble lies at the root, that their system of civilization and culture is poisoned at the heart, and that it is vain and foolish to expect a healthy branch from a rotten root.

On the other hand, there is a small group of rightminded men who have realized that the tree of their civilization is rotten down to its roots. But, since they have lived under the shadow of that tree for generations, and its fruits have become a part of their being and lives, they fail to see what other kind of roots could be capable of growing into a sound tree and yielding wholesome fruits.

In the event, both these groups are in practically the same position. They both badly need a panacea for their ills and troubles, but do not know what that panacea is and where it can be had.

This is indeed the time when the way of life enunciated by the Qur'an and preached by the Prophet of Islam should be presented to the West. Its people should be told that this is the panacea and the elixir for which their souls are thirsting; this is the tree whose roots as well as branches are sound and healthy, whose flowers are fragrant and without any thorns, whose fruit is both sweet and nourishing, and whose breeze is pleasant and life-giving. They should be informed that Islam offers pure practical wisdom and provides a perfectly sound starting point for thinking and theorization. It offers the knowledge that is capable of shaping individual character in the most perfect way. It offers to men a spiritualism that is not meant for monks or other recluses but constitutes a course of solace and peace of mind for men of the world who are involved in the struggle for life. It offers to mankind sublime and stable rules of law and

morality which are based upon a comprehensive knowledge of human nature and cannot be distorted in the pursuit of selfish ends. It offers sound and salutary principles of culture and civilization which override unnatural distinctions of class and the artificial ethnic division and seek to organize mankind on purely rational foundations. Moreover, these principles help to bring about a sound and peaceful atmosphere of justice, equality, generosity and fair mutual dealings. This atmosphere rules out any conflict among individual or classes over their respective rights or interests: on the other hand it ensures ready and wholehearted co-operation among all groups and individuals in the promotion of private happiness and public welfare.

It is time that the nations of the West were warned of the impending catastrophe and told that, if they want to avert the disaster and save their culture from destruction, they should rid themselves of all the prejudices and hatreds that they have inherited from the religious bigots of medieval Christendom, and which they have retained in spite of having discarded all the other legacies of the Middle ages. They should approach the teachings of the Qur'an and the Prophet of Islam with an open mind, grasp and assimilate them and accept them.

The Muslim nations are in a different stage from that of the Western people. Their maladies as well as the causes of their maladies are different; but the remedy that they need is the same as that

indicated for the West. They must return to the kind of life and the course of conduct that God has presented in His last book through the agency of His last prophet.

The conditions in which Islam came into conflict with Western culture in the preceding century were very different from those in which it had clashed in its heyday with earlier civilizations. Islam came into conflict with the civilization of Rome, Persia, India and China at a time when it governed and effectively directed intellectual capacities and practical abilities of its followers. They were an active and vigorous people surcharged with the spirit of Jihad—pooling down all their energies and capabilities to uphold the Word of Allah and were prepared to sacrifice even their lives for the sake of their mission and cause.

At the same time they possessed superb intellectual powers and, through their wisdom and sagacity, were able to understand and explain the law of Islam to meet the requirements of changing times. Spiritually as well as materially, they were a powerful and dominant people and were in fact the leaders of civilized mankind. None of the contemporary civilizations could resist their advance. Wherever they went, they revolutionized the people's ideas and way of thinking, their pet theories and morals and habits, their behaviour and outlook of life—in fact they changed the entire fabric of their being.

They were a dynamic people and had an extra-ordinary capacity to influence others, but were not themselves easily susceptible to external influence. No doubt they did adopt what was good in others but their own culture and civilization was so superior and virile that whatever was adopted by them from outside adapted itself to the genius and character of their own civilization, and no external factor could produce any undesirable effect. On the other hand, their impact on other civilizations proved to be revolutionary. Some of the non-Muslim civilizations were totally absorbed by Islam and they lost even their separate identity; others, that had a stronger fibre, were so overwhelmingly influenced by Islám, that their basic postulates and doctrines underwent considerable changes.

But that was in the heyday of Islamic civilization. For centuries the Muslims continued to hold sway over a large part of the world. Their sword as well as their pen ruled supreme. Militarily as well as intellectually they were the greatest power on the surface of the planet. But ultimately their zeal began to waive and their energies began to flag. Their spirit of endeavor declined and they lost the ability to interpret the Shariah in the changing conditions.

The Book that had, for centuries, been the source of all knowledge and the fountain-head of all their power and dynamic existence, was forsaken and began to be treated merely as an object of veneration and formal respect. The precepts and life

example of the greatest of men that ever walked over the earth had given their civilization the best of forms possible, a comprehensive and complete system of thought and action, but it was ignored and abandoned. Consequently, their progress was retarded and the running stream of their life and civilization turned into a stagnent pool. They lost the leadership of civilized mankind and the deep and far reaching influence of their thought, sciences, civilization and political supremacy on the other nations of the world began to wane. And then another civilization came on the scene and began to advance rapidly. The principles of endeavour and struggle and intellectual discernment which had been abandoned by the Muslims were taken over by the Western nations. While the Muslims fell into a stupor, the West started for going ahead, acting upon those very principles to achieve progress which the Muslims had forsaken. They marched on until they captured the leadership of mankind which the Muslims lost. And then their sword conquered the better part of the globe. Their thoughts and ideas, arts and sciences, and principles of civilization and culture dominated their lives and engulfed completely their minds and souls.

And when, after many long centuries, the Muslims woke up from their slumber, they found that they had lost the field and that their leadership and eminence in all fields of life was a matter of past, and the nations of the West were ruling the roost. They realized that the western nations were

equipped with all the knowledge essential for progress, and their ideas and sciences dominated the world of learning. Their culture prevailed. Their laws held the field. They were the rulers of the best part of the world. The Muslims had lost everything.

Today, Islam and Western civilization are in conflict with each other in very different conditions and circumstances. Western civilization is of course no match for Islam; indeed, if the conflict had been with Islam as such, no other civilization could possibly have the better of Islam. But the tragedy is that Islam with which Western civilization happens to be in conflict today is a mere shadow of the real Islam. The Muslims are devoid of Islamic character and morals, ideas, and ideology, and have lost the Islamic spirit. The true spirit of Islam is neither in their mosques nor schools, neither in their private lives nor in the public affairs. Their practical life has lost all its association with Islam. The law of Islam does not now govern their private or collective conduct. No aspect of their civilization or culture has remained firmly embedded to truly Islamic pattern.

In the circumstances, the conflict is not between Western civilization and Islam as such; the struggle is between the stagnant and backward cultural position of the present-day Muslims and the civilization of the West which is throbbing with life and zeal, with the light of knowledge and the vigour of activity. The results of this highly unequal struggle are only natural; the Muslims are in

retreat, their civilization and culture are being worsted, and they are gradually losing themselves in the rising tide of Western civilization. Their minds and souls have passed under the sway of the West. Their thinking is being moulded by Western ideas and their intellectual powers are developing in accordance with the principles of Western thought. Their ideas and morals, their economy and social life, their law and politics, all are dominated by the West and rapidly adopting its complexion and character.

The new generations of Muslims are growing in the belief that the law of life that they have learnt from the West is the true law of life. This is, in fact, the defeat of the Muslims, but unfortunately it is being treated as the discomfiture of Islam itself.

The problem is not confined to any single Muslim nation; the entire world of Islam is passing through this critical revolution. And much of the blame of this dangerous situation must be accepted by our leaders of religion. It was their duty, right at the outset of the revolution, to bestir themselves and try to comprehend the principles and essential features of the new civilization of the West and to go out to the Western lands to study the intellectual and scientific foundations on which the edifice of that civilization was being raised. With the help of *ijtihad* they should have striven to persuade the Muslims to accept and press into service the useful practical knowledge and scientific discoveries that had enabled the Western nations to achieve such

remarkable progress. And they should have sought to fit these new instruments of progress, in keeping with the principles of Islam, into the educational system and social life of the Muslims.

They could thus have helped the Muslims to make up the loss that they had suffered as a result of centuries of stagnation and to catch up with the times. Unfortunately, however, most of the *ulema* had themselves lost the true spirit of Islam. They did not have the ability to interpret the principles and laws of Islam in the light of the changing conditions. They had little juristic insight or practical wisdom. They had lost the power of action and were utterly incapable of deducing the eternal and flexible principles of Islam from the Book of God and the teachings of the Prophet, and applying them to the changed conditions of life.

On the contrary, they were obsessed with the past and addicted to uncritical acceptance and blind imitation of their ancestors. With the consequence that whenever any problem arose they did not turn to Divine book, which is above the limitations of time and space, but instead, devoted their attention to books produced by men who were not Apostles of God and whose wisdom and foresight could never transcend the limitations of time and conditions and varying circumstances of life. The teachings of these persons, however wise and pious, were therefore not at all capable of guiding the Muslims at a time when the conditions of life had changed radically, and the world of knowledge as well as the practical

fields of human activity had undergone revolutionary changes which only God Almighty could know and which could not possibly have been foreseen, centuries earlier, by any person not endowed with prophetic insight and powers.

It is true that the *Ulema* did try to meet the challenge of the new civilization, but they were not equipped with the instruments required for effective resistance. The sweeping tide of a new civilization cannot possibly be stemmed with inertia and at best some out dated stagnant ideas. Dynamic forces cannot be defeated with inertia and inaction. The trend of events cannot be altered with out-dated logic and outworn arguments. New and uptodate weapons cannot be met with old and rusty ones. The lines on, and the methods by, which the *Ulema* sought to organize Muslim resistance to the new civilization were inherently incapable of achieving success. It was obviously impossible for a nation that had been overtaken by the tide of Western civilization to shut its eyes to the reality and escape the effects of the tide. Nor could a nation that had passed under the sway of modern civilization, backed by political supremacy, protect its life from its inevitable influences. What ultimately happened was, in the circumstances, practically unavoidable. After having been worsted on the field of battle, the Muslims were naturally defeated in the spheres of civilization and culture also. And today we find the tide of Western civilization and culture rising rapidly in all parts of

the world of Islam, sweeping the new generations of Muslims farther and farther away from Islam.

Unfortunately, most of our Ulema are not yet able to see their fault. In almost all the Islamic countries, a large section of the leaders of religion still stick to the old attitude that was initially responsible for their failure. With a few exceptions, the Ulema just do not try seriously to comprehend the prevailing trends and the mental make up of modern men and women. Of course, they never tire of denouncing and decrying the factors and forces that tend to alienate the new generation from the fundamental principles of Islam, but they are not prepared to take the trouble of providing the necessary remedies. They have proved incapable of solving the various complicated intellectual and practical problems that the new conditions of life have created for the Muslims of the present age.

These problems can be solved only through the interpretation of the principles of Islamic theology and laws in the light of the changed conditions (*ijtihad*), but our *ulema* seem to shun any such endeavour. The manner in which they are trying to explain the teachings and laws of Islam is calculated to repel rather than attract the modern educated mind. Indeed some of the their explanations are so ridiculous and unacceptable that one earnestly wishes that they were never heard or read by any non-Muslim or a misguided Muslim. These *Ulema* are still living in the eighteenth century, they still breathe, live and think in that old

world, and talk in terms that could have meaning and relevance only in that world. In fairness to these *Ulema*, it must be conceded that Islamic learning survives in the present-day world largely due to their efforts; they must also be given credit for whatever religious education we find amongst the Muslims today.

Nevertheless, the two centuries that stand between them and modern times practically rule out any effective association between Islam and the present-day world. Consequently, a young man who devotes himself to Islamic education, as it is imparted today, is ill-equipped for the struggle of life and the race for progress. On the other hand, one who wants to succeed in worldly life remains indifferent to the teachings of Islam. This explains why everywhere in the Muslim world we find two groups and schools of thought diametrically opposed to , and often at loggerheads with, each other. One of these is the standard-bearer of Islamic learning and culture, but is incapable of leading and guiding the Muslims in all spheres of life. The other group is controlling the intellectual, literary, political affairs of the Muslims, but is ignorant of the principles and essential features of Islam, alien to the spirit of Islamic culture, and unaware of the character of the communal organization of Islam and its social laws. Except for a spark of faith in the recesses of his mind, a Muslim belonging to this latter group does not at all differ from a non-Muslim. But it is this group that possesses intellectual and practical

power, and it alone has the capacity and the strength to run the affairs of the community. Accordingly, this group is misleading the nation and taking it farther and farther along the path of perdition, and there is no opposite force to stop it and show the right path to the people.

I can foresee the disastrous consequences of this situatien, and shudder at the prospect. Unfortunately, I cannot claim the high degree of learning and knowledge that one would need to guide the community back to the path of redemption; nor do I have the power to reform such a large community out of such hopeless degeneration. But God has endowed me with a sensitive and sympathetic mind which prompts me to press into service the little knowledge and insight that I have, and call both these groups to revert to the principal source of Islamic teachings and the mainspring of Islamic civilization. In view of my awareness of my own limitations and the immensity and difficult nature of the task that I have undertaken, my endeavour seems rather insignificant to me; but even an insignificant effort is better than inaction, and final success or failure can be determined only by the Creator and Supreme Sovereign. Man can only try, and for my part I am determined to extend the scope of my endeavour as far as I can.

4

Man-made Law and Divine Law[1]

American Prohibition Law was formally repealed in early December 1933, and the people of the new world got rid of the prohibition once again after 14 years. Mr. Roosevelt's installation as the President of United States of America marked the victory of permissibility over prohibition. As a first step, wine with 2 to 3 per cent alcohol was legalised in April 1933. A few months later the 18th amendment of the U.S. Constitution, which had banned manufacture, sale, purchase and import or export of liquor, was altogether repealed.

It was the biggest experiment of social and moral reform through law and was unprecedented in world history. Years before the 18th amendment, the Anti Saloon League had been struggling to make the Americans realise the harms of liquor through magazines, journals, lectures, pictures, magic

1. An article published in the monthly *Tarjumanul Quran* in its issue of January 1934, Shawwal 1352 A.H.

lantern, cinema and other means of media, and spent huge sums on it. According to an estimate about 60 million dollars were spent on this publicity since the start of the crusade against liquor till 1925. The literature published against liquor comprised 9 billion pages.

In addition to it, the Prohibition Law cost the American nation over 450 million pounds during 14 years. According to the U.S. Justice Department statistics for the period from January to October 1933, enforcement of prohibition law resulted in 200 casualties, imprisonment of 534335 persons, imposition of 16 million pounds fine and confiscation of property worth 404 million pounds.

These horrible losses in men and material were suffered merely to convey countless spiritual, moral, physical and financial harms of drinking, the root cause of evils, to the Americans, the most "enlightened" nation of the 20th century, supposed to be at the zenith of fame and progress in science and knowledge. But years of crusade against liquor supported by all the government forces fizzled out before the Americans intemperance and the great reformative crusade of the world history proved an utter failure.

Prohibition did not fail because of any change in the liquor's nature and harms constantly propagated and enforced by law. Neither did any scientific discovery refuted the hazards of drinking. On the contrary, it has more authentically been

established through numerous extensive experiments that prostitution, adultery, sodomy, theft, gambling, murders and other such crimes are very closely related to liquor. It has played a major role in ruining the morals, health, economy and social structure of the West. Despite all these facts what virtually forced the American government to withdraw prohibition laws and permit the use of liquor was the insistence of the overwhelming majority of Americans to drink. The same people who had voted for prohibition 14 years back now voted against it.

To the best of our knowledge, even the greatest opponents of prohibition could never dare to deny the harms of drinking, neither did they ever advocate any of its benefits. When the 18th amendment to the American Constitution was moved with overwhelming support, the Congress fully examined the arguments for and against prohibition and finally approved it. The amendment was later ratified by 46 states of America. Law of prohibition known as Volstead Act was passed by the American Senate and the House of Representatives in the light of this amendment. All this was done with the consent of the American nation which supported prohibition as long as it was not implemented. But the moment this prohibition was enforced, the American's attitude underwent a change. They could not afford even one night without drinking and the world's most cultured, educated, sensible, realistic and progressive nation

went mad. Every American looked in a fit of insanity ready to break his head without liquor like the imaginary lover in the eastern poetry.

With the closure of licensed pubs millions of underground "speak easies" and "Blind Pigs" grew throughout the country and novel methods were adopted to dodge prohibition law for the sale and purchase of liquor and manage drinking. It was considered a great favour to a friend to inform him about some underground pub and tell him its pass word. Earlier, the government could keep a record of the number of the licensed pubs, of the quality of the liquor served, and the particulars of the visitors, but after prohibition these dens of vices went under ground and out of government control.

The number of these pubs multiplied. They served the worst type of liquor extremely harmful for public health. Teenagers, male and female, visited these pubs in a large number, and the havoc it caused, extremely perturbed the saner element of the American society. Liquor prices crossed all limits. Its business became a highly lucrative profession and attracted hundreds and thousands of persons. Besides the underground pubs, a number of bootleggers cropped up who acted as mobile pubs. They visited offices, hotels, recreation centres, even schools and houses and found evernew customers. According to a very modest estimate, the post-prohibition liquor dealers increased ten times in number as compared to the pre-prohibition period. This business expanded to the rural area.

Underground distilleries cropped up from village to village. There were only 400 licensed distilleries before prohibition all over America. But hardly seven years after prohibition, 79,437 illicit factory owners were arrested and 93,831 distilleries were unearthed. This illicit business flourished despite all curbs and prosecution. An ex-official of the department of prohibition stated, "We have hardly seized one-tenth of these illicit distilleries and liquor factories". Thus consumption of liquor abnormally increased. It was estimated that the Americans consumed 20 million gallons of liquor yearly in post-prohibition period — a quantity much more than the pre-prohibition days.

The quality of liquor consumed in such a huge quantity was poorly sub standard and highly injurious for health. Physicians warned "It is more of a poison than liquor. The moment it passes down the throat, its poison affects brain and stomach and the nerves remain paralyzed for two days. The intoxicated person loses all his balance and sense of proportion and feels too much inclined towards rowdiness, making noise and criminal activites".

The use of poisonous liquors destroyed physical health of the Americans. According to the 1918 New York City statistics the alcoholic patients before prohibition were 3,741 and the number of deaths because of drinking was 252. In 1926, it rose to 11,000 sick and 7,500 dead, while the member of dead or half dead as a result of indirect effects of liquor could not be assessed.

Similarly, crimes, especially among children and teenagers, registered inordinate increase. According to American Judges, "Arrests of such a large number of intoxicated children is unprecedented in American history". Probe into abnormal rise in juvenile delinquency revealed that drinking and aggression under the spell of intoxication is on the increase every year in the teenagers since 1920. So much so that even 200 per cent increase has been registered in some of the cities within eight years. Col. Moss, Director, National Crime Council stated in 1933: "One out of every three persons is a criminal in America, and an increase of 350 per cent was registered in murder cases".

In short, 14 years of prohibition in America showed that:

(1) Respect for law vanished and violation of law spread like an epidemic in every section of the society;

(2) Prohibition did not serve its purpose rather it adversely boosted drinking tremendously as compared to pre-prohibition period;

(3) People suffered huge monetary loss because of illicit business of liquor, while the government incurred huge expenses to enforce prohibition, taxing the national economy to the point of collapse.

Heavy increase in the incidence of diseases, deterioration of moral and physical health, increase in mortality rate, spread of evils and vices on a large scale in almost every section of the society, specially the budding generation, and an alarming rise in crime graph were the fruits of this prohibition law in social and moral fields of life.

All this happened in a country which is supposed to be highly civilized and populated by highly educated and enlightened people, amply competent to weigh the pros and cons of their attitudes and behaviours.

It all happened despite the extensive propaganda campaign against the ills and harms of drinking through billions of brochures and booklets costing millions and millions of dollars.

It happened inspite of the fact that a big majority of Americans did realise the need for prohibition and the Prohibition law was moved and passed with its whole hearted consent.

This occurred inspite of the fact that the great American empire with its most efffective administrative organisation of the 20th century, was all out to eradicate drinking and illicit trade of liquor for full fourteen years.

The majority of both the governemnt and the people had unanimously favoured prohibition and got it enacted,but as soon as they came to know that the nation was not prepared to give up drinking and

the prohibition has proved more destructive than its permission, the majority of the same people and the same government agreed to permit liquor without any hesitation .

Now let us have, in contrast, a look at a country which was looked down upon as the darkest spot on earth about 14 centuries ago. Its people were illiterate. There was no trace of art and learning, and culture and civilization were nowhere to be found. One could hardly find a literate, one in 10,000, and that too could not be compared with our ordinary literate person. They had no idea of the modern well-organised institutions and resources. System of Government was in its very preliminary stage. The people were very passionate lovers of liquor. They had about 250 names for it in their language, a distinction that no other language can ever claim. It was a proof of their passion for liquor. Their poetry also shows that drinking was their second nature and a part and parcel of their life.

Such were the circumstances when the issue of liquor came up before the Holy Prophet to get the Divine guidance about it. He recited the following verse from the Holy Quran:

> "They question you about liquor and gambling. Tell them both have great harms, and also some benefits for the people. But their harms highly exceed their benefits." (2:219)

This was not an injunction, but was a simple explanation that liquor had its bad as well as some good points but the evil has an edge. This

explanation proved enough for a group of people among them to give up drinking immediately. However, most of the people still remained addicted to liquor.

Later on, this question was again raised as some intoxicated persons erred while offering prayers. Then the Holy Prophet conveyed this Divine injunction:

> O Ye who believe draw not near unto prayers when you are drunken until you know what you are uttering.(4:43)

Now the people fixed timings and started drinking generally between morning and Zuhr prayers or after night prayers to avoid praying in a state of intoxication and the possibility to miss the prayers due to drunkenness.

But the liquor's real harm was still there. People used to brawl while drunk and some times indulged in bloody fighting. So a clear and definite injunction about liquor was needed. Finally the Divine injunction came:

> O Ye who believe, liquor and games of chance, idols and divining arrows are an abomination and Satan's work; so refrain from these so that you may prosper. Satan intends to sow enmity and hatred among you by means of wine and gambling and to prevent you from the remembrance of Allah and from *Salat* (prayers). Will you not therefore abstain from these things? And obey Allah and obey His Messenger, and abstain from such things; but if you will disobey then know it well that our Messengers' only responsibility was to convey the Message clearly - (5: 90-92).

The moment this injunction came, the same

addicts of liquor and lovers of wine, who could die for it, suddenly started abhorring it. Hearing the proclamation of prohibition, liquor pitchers were broken and the streets of Madinah over flowed with wine. Ten to twelve dead drunk persons taking to liquor stopped drinking at once as they heard the proclamation. The pitchers of wine were smashed there and then in deference to the Divine command. Someone was drinking when the news of Divine injunction reached him. He dropped the bowl and did not allow a single drop of wine to go in after this injunction. After the pronouncement of prohibition whoever dared to drink, was physically punished. Then followed a punishment of 40 stripes which was later doubled. As a result, drinking totally stopped all over the Arabian peninsula within no time. Later, wherever Islam reached, the people turned teetotaller on their own. There are millions and millions of Muslims, who abstain from drinking even today without looking for any prohibition law or penal code, when the influence of Islamic teachings has mostly faded away in the Muslim society.

If a survey is conducted to find out the percentage of drinkers, it will be revealed that the percentage of teetotallars is the highest in the Muslims as compared to any other nation. Even those who drink among the Muslims, consider it a sin, feel ashamed of it and more often give it up voluntarily.

Ultimate and undeniable verdict in the

domain of reason and wisdom is always based on experiment and observation. These are two experiments before us, one of America and the other one of Islam. The difference between the two is quite obvious and it is open to all to draw their conclusion through comparison between both the experiments.

Propaganda against liquor continued for years together in America. Millions of dollars were spent to project the vices of drinking and warn the people of its harm. The damage caused by it to the physical, moral and economic well-being of the society was proved from medical viewpoint, from statistics and through reason and rationality. Pictures and slides were used to demonstrate and convince the people of the devastating effects of drinking and to make them give up this vice voluntarily. Then Congress – the largest representative body of the people of America – voted for prohibition and passed a law. The American government, the biggest power of the world, implemented the law of prohibition with all the force at its command, preventing the sale, purchase, manufacture, import and export of liquor. But the most educated and enlightened nation of the world, that was America, was practically in no mood to give up drinking. Thus within a brief span of fourteen to fifteen years the State was forced to permit drinking.

On the other hand, Islam mounted no propaganda campaign against liquor. Not a single penny was spent on any publicity. No anti-saloon

League was formed. The Holy Prophet (peace be upon him) just proclaimed the Divine injunction that "*Allah has forbidden liquor for you*", and the entire Muslim nation, the nation which surpassed the Americans in their passion for liquor, but was no match to them in terms of science and technology, abandoned drinking, and abandoned it in such a manner that left no point of return to drinking as long as it is within the pale of Islam. They need no authority, accountability or penal code to observe prohibition. Law or no law, they will refrain from drinking and there is no possibility — not the least — to replace prohibition with permission of liquor by any means. Even if all Muslims of the world vote in favour of drinking, they cannot make drinking lawful.

A study of the causes of this great contrast shall bring about certain facts to light, which are true and effective not only in the matter of liquor but in all moral and legal issues.

Firstly there is a very basic and outstanding fundamental difference of approach between Islamic and temporal laws in dealing with human affairs. Worldly laws solely depend on human opinion. Therefore, they have to turn to the elite or the masses for opinion not only in fundamental matters, but also in their minute details.

Human opinion, be it of the elite or the masses, is constantly influenced by the ever-changing requirements and demands (right or

wrong) of inner inclinations and trends as well as the causes and factors outside, and wisdom and knowledge. These influences and impressions bring change in thinking and opinion. This change leads to a definite change in norms of good and bad, right and wrong, legitimate and illegitimate, lawful and unlawful and ultimately the laws too are made to conform to, this change. Thus there remains no lasting, permanent and immutable standard of morality and civilization. Human fickleness rules the law and the fickleness of law dominates the human life.

It is just as a learner is driving a car, moving the steering unsteadily and topsy tervy, resulting in haphazard movements of the vehicle. The car would not run steadily on its side. Its topsy tervy movements shall effect the driver himself. Sometimes he may be going on his side and sometimes off his side. It may fall into any ditch any time or dash against any wall and receive jolts in ups and downs.

As against it, all the fundamental principles of Islamic law and ethics and most of its details have been laid down by Allah and His holy Prophet (saw). Human opinion carries no authority in it. And if at all it has any say it is limited to deriving and working out only further details according to the changing circumstances from the principal injunctions and precedents strictly conforming to the principles of Shariat. The Divine Law has furnished us with a permanent and immutable

criterion of ethics and social life. There is not the slightest trace of any shift in our social and moral laws. Whatever was unlawful in Islam yesterday cannot turn lawful today and again unlawful tomorrow. Whatever is declared unlawful in Islam is unlawful for ever and what has been made lawful shall remain so till the Doomsday. We have handed over the steering of our car to an all-round Expert and are confident that He will drive it safely on the right path:

> Allah confirms those who believe by a firm saying in the present life and in the Hereafter and Allah sends the evil-doers astray. (14:27)

There is another important point that calls for attention. Mundane forces always need consent of the people to bring any change or reform in the moral, social and cultural structure. Then and then only can they take any step forward. Every section of their law depends on the consent of the people for its enforcement. Any reform or administrative law enforced against the popular will is apt to be repealed anyhow. Not only America but the whole world as well stands witness to this hard fact after various experiments. It goes to prove that the temporal laws are quite ineffective for moral and social reforms as the approval or disapproval and success or failure of these laws depends entirely on the sweet will of the people for whose reform these laws are meant.

Islam has solved this problem the other way round and, if given a careful consideration, it is the

only way out. Islam calls the mankind first to believe in Allah, His Prophet and His holy Book and then deals with various moral, social, and cultural issues and demands total submission to the Shariah law. It is no doubt a free option for every body to believe in Allah and His Prophet or not, but as soon as one declares his belief in Allah and his Prophet, he gives up the privilege and option of approval or disapproval. Now he stands committed to obey each and every Divine Command conveyed to him by the holy Prophet (saw) and ordained by the Divine book. Once this foundation is laid, all Islamic laws shall be enforced without ascertaining or taking into consideration his approval or disapproval in any matter, big or small. This is why only a proclamation of the holy Prophet on behalf of Allah Almighty brought about the sweeping change and reform that could not be achieved by wasting billions of dollars and through unprecedented publicity campaign and all-out efforts of a mighty world Power.

Still another point to ponder is that a group of people howsoever enlightened in art and learning, reaching any height of research and intellectual advancement cannot get rid of the lust of self-aggrandizement until and unless it unequivocally submits to the Divine laws and is armed with the strength of unflinching faith. The demands and desires of the self are so overwhelming that one cannot but submit and surrender before them even if its harms are as obvious as the light of the day and even if the scientific research may confirm its

damages which is the final authority for the so-called rationalists or the statistics may amply prove its harms (which these rationalists concede beyond any doubt) and even if the observation and experience establish their harmfulness. It amply proves that it is neither possible for science and philosophy, nor for reason and intellect, to develop moral aptitude and perception in the man, to build up his conscience and invigorate him to overcome his self. It is possible only through faith and nothing but faith.

5

Suicide of Western Civilization[1]

The stupendous progress of the West in the fields of politics, trade and industry and art and science, is awe-inspiring. It looks as if the progress of these nations is everlasting and their domination over the world has been destined for all times to come. They have been conferred monopoly to rule the world and their domination and suzerainty appears to be too firm to be up-rooted.

In fact the super powers of every age have always been considered unassailable. The Pharaohs of Egypt, the A'ad and Thamud of Arabia, the Caledonions of Iraq, the Chosroes of Iran, Conquerors of Greece, rulers of Rome, undaunted Mujaahids of Islam, and the scorching Tartars appeared with pomp and show on the world stage and each of them over-awed the world with the agility of their skill and grandeur in the same

1. An article published in the monthly *Tarjumanul Quran* in October 1932 Jamadiul Akhir, 1352 A.H.

fashion. Any nation that rose to power, swept the world in similar way. It reigned supreme over the civilized world and confounded the world to believe that its domination had come to stay. But as soon as the term of its domination was over and the real eternal ruler, that is Allah, decided to remove them from the world stage they fell and fell in such a way that most of them vanished altogether from the world scene. The rest who survived were subjugated by those whom they once ruled and were enslaved by those who had been their slaves.

> Many systems have passed away before you, Go about the world, and see for yourselves the end of those who did deny the messengers of Allah (3:137).

System of this universe is not static and stationary. A constant move, change and cycle does not allow any thing to remain static. There is extinction for every existence, unmaking for every making, autumn for every spring, descent for every ascent, and vice versa. A tiny seed flying weightless today, when gets rooted in the soil, it sprouts into a big shady tree tomorrow. Then again gets dead and dry and is reduced to dust. The forces of nature, leaving that dead and dry seed away, start nurturing some other seed. These are all the ups and downs of life. But when a certain state is prolonged, one thinks that it is eternal. If it is the state of decline he thinks it shall go on declining, and if it is a state of progress, he thinks it shall continue for ever. But in fact it is nothing but a matter of time alone. No state is permanent and lasting.

> These are (only) the vicissitudes which we cause to follow one another for mankind. (3:140)

World events are constantly moving in a sort of cycle. Birth and death, youth and senility, strength and weakness, spring and autumn, cheerfulness and gloom, all are different aspects of this very cycle. In this cycle, everything grows and proliferates, displays force and power, exhibits beauty and bloom, and attains its climax. Then begins the anti-climax and it starts declining, withering, weakening, and at the end is eliminated by the same forces which had nurtured it.

This is the Divine way in the matter of His creation and human being is no exception to it, be it individual or a nation. Honour and disgrace, prosperity and poverty, ascent and descent, and other such developments occur turn by turn to individuals as well as nations in the same cyclic movement. None is exempt from this cycle of change and no state of affairs is to remain permanent, be it rise or fall.

> It was the tradition of Allah for those who passed away before you, and you shall find no change in the tradition of Allah. (33:62)

The relics of the ancient nations are scattered all over the world. The traces of culture and civilization, art and craftsmanship, skill and dexterity left behind by them show that they were in no way less advanced than the most developed nations of today rather they were comparatively much more advanced and powerful than their

contemporaries.

> They were stronger than these in might, they ploughed the land and cultivated it, and built on it more than these people have. (30:9)

But then what happened to them? They were puffed up by their constant rise and success, and the enormity of luxuries and favours made them proud. Prosperity proved a trial. Intoxicated by power and authority, they turned brute and tyrants and dug their own grave by their evil deeds. The wrong-doers followed that by which they were made sapless and were guilty. (11:116). Allah gave them a long respite despite their defiance and disobedience.

> There has been many a wicked habitations whom at first I gave respite. (22:48).

It was not a little respite. Some nations enjoyed respite for centuries.

> A day with your Lord is equivalent to thousand years as you reckon (22:47).

But every time respite proved a new ordeal to them. They took it as an outcome of their machinations against the will of Allah and thought that they rule supreme in the world. At last the Divine fury flared up. They were deprived of all the favours. Prosperity gave way to decline and destruction. It was a super stroke from Allah which these people could neither foresee nor forestall.

> They plotted thus and we too devised a plot which they could not visualize. (27:50).

The Divine move comes not from outside but

works inside the man by penetrating his mind and heart. It paralyzes his reason, his consciousness, his judgement, his thought and his senses. It blinds not his eyes but his conscience.

> It is not the eyes that grow blind, but it is the hearts which are within the bosoms that grow blind (22:46).

And when one's conscience is dead every move for his betterment goes against him. Every step he takes towards success leads him to destruction. His faculties revolt against him and he slashes himself with his own hands.

> Then see what was the result of their plotting; we destroyed all of these plotters and their people. (27:51).

A clear picture of this rise and fall is portrayed in the story of Pharaohs and the Israelites. When the Egyptians reached the height of their progress and prosperity, they started oppression and tyranny. The Pharaoh proclaimed himself as their God and subjected the weak Israelites to untold torture and tyranny who had settled there during Prophet Joseph's period. At last when the Pharaoh and his people transgressed all limits in their perversity, Almighty Allah decided to humble them and raise the down-trodden Israelites to power, which had no entity before them. Divine decree was enforced. Prophet Moses was born in the weak nation, and he was destined to be brought up by Pharaoh himself in his own palace. Prophet Moses was deputed to liberate his nation from the slavery of Egyptians. Prophet Moses pleaded the case of his people with the Pharaoh

very softly, but he would not listen. He and his people were admonished by God constantly in the form of famines and draught, storms and rain of blood, attack of locusts, lice and frogs. But their haughtiness knew no abatement.

> They became proud and they were really criminals (Quran).

When they ignored all warnings and admonitions, the Divine chastisement was enforced. Moses left Egypt alongwith his people and the Pharaoh and his army was drowned into the sea resulting in total destruction of Egyptians who could not rise again for centuries.

> Therefore We seized him and his hosts, and abandoned them unto the sea, behold the end of the evil-doers. (27:40).

Then came the turn of Israelites. The real Sovereign of the universe replaced the Egyptians with them who were, till then, a depressed and wretched people.

> And we caused the people who were downtrodden to inherit, from East to West, the land we had blessed, and the most fair word of Allah was fulfilled upon the people of Israel, because of their endurance. (7:137).

> And bestowed upon them superiority over all the existing nations of the world. (2:47)

But this superiority and vicegerency on earth was subject to good deeds. It had already been conveyed to them through Prophet Moses that vicegerency and authority on earth shall no doubt be bestowed upon you but it will be observed how

you behave[1] and this condition was not laid for the Israelites only but for all the nations bestowed with authority on earth.

> Then we made you their successor on the earth after them so that We might see how you behave. (10:14)

When the Israelites disobeyed Allah, tampered with His word, changed the right into wrong, took to unlawful earning, falsehood, dishonesty and breach of promise, turned greedy, coward and easy going, killed their prophets, opposed everybody who called them to submit to the ultimate truth they preferred the leadership of the wicked over the pious ones. Allah Almighty also withdrew His favours and deprived them of His vicegerency on earth. They were routed and crushed by the tyrant rulers of Iraq, Greece and Rome and rendered homeless. They wandered from country to country in utter humiliation. They were deprived of every authority. For the last 2,000 years, they are suffering so miserably with the Divine curse that they find no place to live in with peace and honour all the world over.[2]

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1. Quran (7:129)
2. Israeli State was formed in Palestine few years after this article's publication. That made the people doubt the authenticity of the Quranic prophecy. But it is a known fact that the state of Israel has been established not on its own strength, but with an all out assistance and support from America, England, Russia and France. Jews are being brought in this tiny state from all over the world. The day, these Western powers are involved in any world war, and rendered incapable of supporting Israel, shall be the Doomsday for Israel and the Arab countries around shall push this bundle of filth into the Mediterranean sea. Apparently the Jews seem to have won a homeland in the heart of Arab nations

> And abasement and wretchedness were imposed upon them, and they were visited with wrath from Allah. (2:61)

The tradition of Allah is being repeated today before our eyes. The torture inflicted on earlier nations as a result of their misdeeds is haunting the western nations today. All possible admonitions and warnings have been administered to them. The miseries of the first world war, financial breakdown, ever increasing unemployment, spectacular rise in sexual diseases, disintegration of family system, all these are very clear indications for those who have insight to conclude the repercussions of tyranny, disobedience, lustfulness and dishonesty. But they learn not any lesson from all these calamities. They are adamant in their rebellion against Allah. They have not the eyes to penetrate into the real cause of this malady. They try their best to remove the symptoms and not the cause. Such an attitude enhances the malady instead of remedy. This state of affairs shows that the time of admonitions and arguments is more or less over and the final verdict of the destiny is soon to come.

Allah has imposed two big evils on the western nations that are dragging them towards destruction and extinction. One of them is the curse of birth control and extinction of human race, while the other one is the curse of nationalism.

The first one is imposed upon their individuals while the other one is imposed on their

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with all out support of western powers, but in fact it is the beginning of a very big calamity for them.

states. The curse of birth control has driven their men and women mad and is persuading them to destroy their generations by their own hands. It tells them the ways of blocking conception, exhorts them for abortion and convinces them of the benefits of sterilization meant to destroy even the seed of procreation. They become so callous that they do not hesitate nipping in the bud their own infants. In short, this evil is leading them gradually towards national suicide.

The second evil has deprived their top ranking statesmen and army generals of the instinct of sound thinking and fair judgement. This evil is developing venomous feelings of selfishness, rivalry, hatred, bigotry, avarice and greed. It is dividing them into hostile and warring factions, who are at daggers drawn against each other. This too, no doubt, is a form of Divine punishment.

> **Or to confront you with dissension and make you taste the violence of one another. (6:65).**

It is leading them towards a wholesale suicide, which will not be gradual, but sudden. It has dumped its gunpowder all over the world, and has created danger spots here and there. It is just waiting for an opportune moment. As soon as the time comes, it may trigger fire in any of the gunpowder dumps, resulting in an instantaneous devastating blast and an unprecedented havoc all over the world which will surpass all the catastrophes of the past history.

What I am saying is by no means an exaggeration. The war weaponry that is in process in America, Europe and Japan is quite enough to send shivers down the spines of the people in knowledgeable circles. They feel terrified to visualize the consequences of such a war. Sergel Neuman, a member of American military staff, has written an article on the impending war. According to him, it will not be a fight between armies but a sort of general massacre which would not spare the innocent population, even children and women. The research in the field of science has shifted the fight from combatants to chemical compounds and senseless weapons, unable to distinguish between combatants and non-combatants.

Now the wars shall not be fought in fields and forts, but in cities and habitations, because, according to the modern theory, enemy's real strength lies not in armed forces but in its cities and towns, and commercial and industrial centres. Now the aeroplanes shall drop different types of bombs raining explosive material, poisonous gases, germs of various diseases that would destroy millions of people, men, women and children within no time. A single Lewisite bomb may shatter the biggest building complex of London to pieces.[1]

1. The apprehension of late thirties came true in 1945 when the atom bomb totally liquidated Hiroshima and Nagasaki, two densely populated big cities of Japan. It was just a sample demonstration of the devastating weaponry, which later developed a far more powerful Hydrogen bomb.

There is a poisonous gas called "Green Cross Gas", which, if sniffed, makes a person feel as if he has been drowned in the water. "Yellow Cross Grass" is poisonous like a snake and acts exactly as snake poison. There are twelve more such poisonous gasses which are almost invisible. Their effects are not at all felt in the beginning, but by the time they are felt they become incurable. One of them is a sort of gas which spreads at a very high attitude and the pilot of any aeroplane crossing it loses eyesight. It is believed that one ton of some such gases can destroy the whole of Paris within one hour with the help of only a 100 aeroplanes.

Recently, an electric incendiary bomb has been invented. With only 100 kilograms of weight, it is so powerful that it would generate heat to the tune of 3000 degree Fahrenheit flaring a fire that cannot be put out by any means. The water works as petrol to such fire and the science has not yet discovered any method to extinguish it. It is meant to be sprayed on big commercial centres to set them on fire from one end to the other. Later, to make complete annihilation sure, the aeroplanes would drop poisonous gas bombs on the fleeing mobs.

According to the armament experts, these inventions can level the world's biggest and safest capital to the ground with the help of a few aeroplanes within only two hours. Population of millions of people can be poisoned in such a way that they may go to sleep unawares in the night but none of them, not a single person, may get up alive

in the morning. The whole water reservoirs of a country, its cattle wealth, crops and orchards can be destroyed with poisonous matter. No effective device has been invented as yet to check these devastating attacks except to use similar devices to wipe out the opponent, resulting in the destruction of both the countries.

It is but a short resume of the future war preparations. Details can be had from the book titled: *What would be the character of a new war*, published after regular research by Geneva's Inter-Parliamentary Union. Its study will reveal how the Western civilization has piled up, with its own hands, the means and material for its destruction. Now its life span is no more than the date of declaration of a new world war.[1]

The day a war is declared between two super Powers, take it for granted, the doom of the Western civilization is destined. The war between two super powers would, beyond any doubt, turn into a World War. And a world war would definitely result in world wide destruction.

> Disorder doth appear on land and sea, because of the evil which men's own hands have done, that He may let them taste some part of that which they have done, that haply so they may return: (33:41).

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1. An example of what happened during the Second World War of 1939-1945 can be seen in the Hiroshima and Nagasaki holocaust. Lord Russel's "Scourge of Swastika" presents much more details of the fact that a Godless civilization proves itself a thousand times more beastly than a beast.

Anyhow it is not very far off that the power and authority on earth may change hands and some down-trodden nation may come up and replace the autocrats and the oppressors. It is yet to be seen who is chosen by Allah to replace the present super powers.

We cannot anyway guess which nation is to take over next. It is but a favour from Allah. He snatches power and authority from whom He likes and bestows it on whom He chooses:

> Say: O Allah! Owner of Sovereignty Thou givest sovereignty unto whom Thou wilt and Thou withdrawest sovereignty from whom Thou wilt (3: 26)

But this too is governed by a law of Nature which has been explicitly stated in His Book. It says that a nation is toppled as a result of its misdeeds, Allah replaces it with some other nation which is not corrupt and rebellious like its predecessor.

> If you disobeyed you will be replaced by some other people who will not be like you. (47:38).

Thus, apparently it looks that the next change stands no chance for the success and rise of those backward and licentious nations which are aping the western civilization, not in its virtues, whatever little it may have retained, but in its vices which are the real cause of its decline.

6

Lord Lothian's Address[1]

Lord Lothian's address at the Aligarh Muslims University Convocation in the last week of January, 1938 merits a deep study by the educated Indians, both the orthodox and the modernists in order to learn a lesson from it.

Exposing his mind and heart in this address is a person who was born and brought up in the society produced and developed by the modern ideas, thought and sciences. He is no outside observer. He has spent 56 years of his life drinking deep from its main sources of knowledge and inspiration. He is a hereditary European, a highly-educated Oxonian, who has been editing the renowned magazine, *Roundtable,* and for almost 21 years he has been assigned very important tasks in the British Empire. He is not an alien spectator, but

1. This article was published in the monthly journal *Tarjumanul Quran* in its issue of March 1938, Muharram 1357 A.H.

a part and parcel of the western civilization. He reveals before us the real ills of the western society, its causes and that what they are now really thirsting for.

In a way, this address is an eye opener for our modern educated people, as it tells them that the western sciences and the civilization produced by them is not all roses but carries a lot of thorns with it. Those who carved out this civilization and then tasted it for centuries are today warning us to be on our guard and beware of drinking deep from it. It has carried them to the brink of disaster, and shall not spare us too. They are badly in need of an antidote. They know not for certain, yet they guess that we have some effective antidote. We should be on guard lest we destroy that antidote out of mere ignorance just to enjoy modern civilization.

This convocation address also provides food for thought for our various religious sections and Ulema. It will enable them to find out which aspects of Islamic teachings need projection before the present day world. This world has a centuries old experience of materialistic civilization and is now fed up with it. The spirit of enquiry and freedom of thought provided by us Muslims to the West has been mixed up unwittingly with secularism and materialism producing a new civilization out of this mixture. The positive elements of this mixture, no doubt, boosted up this civilization to the heights of progress and advancement, but the negative and harmful elements in this mixture also played their

part and eventually the harmful elements have, by now, fully washed off the positive effects. The West is now again in search of the antidote of positive elements to counter the bitter consequences of modern civilization and its unbridled progressive approach.

They now fully know the harmful ingredients of the mixture of modern civilization and approach, and are duly aware and conscious of its devastating effect on their day to day life. They realize beyond doubt the nature of antidote required by them to counter its devastating effects. But what they still do not know is the fact that they cannot get their required antidote from anywhere else in the world except Islam. They were introduced to this antidote by Islam and it is Islam wherefrom they can get this antidote again. If they grope in the dark for this antidote even at this stage, and failing to find it out, corrupt and spoil the entire world with their devastating thought and civilization, then not only they but the *Ulema* too shall be equally responsible for the impending catastrophe.

It is not the time now for the *Ulema* to keep themselves busy in the futile exercise of theological, metaphysical and unnecessary details of juristic interpretations. Discussion on the issue whether the holy Prophet had knowledge of the Unseen or not; can God tell a lie or not; is it possible that there may be someone like the holy Prophet (saw); how is conveying reward of virtue (*eesaale sawaab*) and visiting the graves in the eyes of Shariah; to call

Amen loudly and raising of hands on every *Takbir* in prayers is correct or not; what should be the exact distance between the pulpit and the arch in the mosque; these and scores of such other questions, which are consuming the energy of our religious scholars, carry no importance for the people in general, and the solution of such issues is by no means any decisive factor in the great struggle between right and wrong and vice and virtue going on all the world over.

What is really needed today is to grasp the issues born out of the knowledge and culture developed on the basis of atheism and secularism for centuries. To pinpoint such issues threadbare and prescribe their workable solution in the light of Islam is the real task to be done today. If the scholars of Islam failed to come up to the expectations and did not dare to meet the challenge, they will ruin the whole world of Islam, what to speak of the fate of Europe and America.

The problems faced by the western countries are also cropping up with full force in Muslim countries and India. Failing to get any correct solution, the Muslims and non-Muslims alike are blindly following those who themselves are groping in the dark. It is not now the problem of Europe and America, but our own problem, the problem of our families and our coming generations.

This is why we want our religious scholars as well as our modern educated elite to study the

convocation address of Lord Lothian minutely. We will explain the meanings wherever necessary, to let the substance of discussion be understood.

Lord Lothian opens his discussion saying:

> Today, therefore I must engage on a more formal task ..... But even though they continue to perform this vital duty, will they (Indians) be able to escape one serious consequence of modern rationalist and scientific education from which Europe and America are suffering today? Modern science in the west has had two main results. On the one hand it has enormously extended the control of man over nature and the forces latent in nature. On the other hand it has under mined the authority of traditionally organized religion in the minds of the University educated world. Half of the evils of the modern world come from these facts. Civilised man has worked marvels with the new powers that science has put in his hand. But he has made no equivalent advance on the moral side so as to ensure that these powers shall be used for the benefit rather than for the destruction of mankind.

The learned speaker has in this introduction, really hinted towards the basic issue of human culture and civilization. The science as such is nothing but a constant struggle for research, *Ijtihad* and exploration, which motivates man to unravel the hidden forces of the physical world, and to procure means to harness them. When the man starts using these new forces in his day to day life, made available to him through scientific progress, it is called progress of culture and civilization. But both these things stand no guarantee for human welfare. These forces may prove to be a source of destruction as well as a source of human welfare. If the man is now using machines instead of manual labour, travelling by automobiles, ships and

aeroplanes instead of riding animals, using wireless and telephone instead of ordinary mail, it does not at all mean that he has improved his lot. These resources can as well increase misery and devastation as they can increase prosperity. The age of machine guns, poison gases, fighter planes and sub-marines can be far more destructive than the age of swords, spears and arrows. In fact it depends on the nature of a given civilization whether the scientific and cultural advancement proves a source of welfare or destruction. The culture and living, as well as arts and learning, develop and progress under the influence of civilization.

It is the civilization which lays down course of evolution, goal of human endeavour and use of available energies. It determines the nature of relations between man and man, formulates principles for social life and lays down moral laws for individual, national and international dealings. This is the framework of a civilization alone that prepares the human mind to decide the form, purpose and manner of using the energy and power gained by advancement of knowledge and science in its culture and refusing to use and adopt it where necessary. Observations of the physical world and the knowledge of physical laws cannot form the basis of any sophisticated civilization, as for that matter, the human being is no more than an intellectual animal.

Observation and knowledge of physical world and physical laws can at best help form only the

materialistic concept of life, that is, the human life is nothing more than this worldly life, and fulfillment of animal desires to the utmost is the height of its success, and to conform with the struggle for existence, law of elimination and survival of the fittest and over all domination, subduing each and every one by dint of force is the real purpose of power.

The civilization adopted by Europe was based on this concept of life. Consequently, whatever strength and force was provided by the advancement of science and culture was used for the destruction of mankind instead of its welfare. But now the Europeans themselves realise that they need civilization based on humanism rather than faunal civilization and nothing but religion can form a base for it.

Proceeding further, Lord Lothian says:

> While the scientific spirit has gradually destroyed the older superstitions and rapidly extended the scope of knowledge, and so set man and women free from many of the limitations and slaveries by which they were bound, it has left them with a bitter need for spiritual and religious truth, but without any scientific understanding of it. Most western people, like children, have become so pre-occupied with speed and news and the pleasures of the five senses that they have not only lost the capacity for the simple life, but have also lost any practical touch with the infinite, with the eternal, with all that religion purports to disclose.
>
> This decline in the authority of religion, the indispensible guide of man, the one source which can give moral purpose, the nobility and meaning to the life of man, explains at least in part, why the western world has given its allegiance in recent decades to new political gospels based on race or class, or has pinned its faith to a form of science which

admittedly is almost wholly concerned with advance on material plane, with making life more rather than less expensive and complicated. And it explains, also in part, why Europe finds it so difficult to attain to that unity in spirit and life which would enable it to rise above the spirit of exclusive and militant nationalism, which is its principal bane today.

Lord Lothian then puts this question before the modern educated people of India:-

"Will the two great religions of India Hinduism and Islam withstand the impact of the modern critical, scientific spirit better than the religious orthodoxies of the West have done? That seems to me a vital question which the intellectual and religious leaders of India must face, if the same disasters are not to overtake India that have overtaken the West. The scientific spirit will certainly gradually disintegrate those elements of superstition and ignorance which still dwell among the ignorant masses. That will be all to the good. But will it also undermine the mere fundamental moral and spiritual teachings of Indian religion in the minds of those University trained men and women who are destined to be the leaders of Indian political, cultural and industrial life for the next generation or two? I cannot profess to any familiarity with the inner life of Hinduism or Islam. But each in its own way seems to me to contain elements which ought to enable it to keep its hold on university trained men and women better than some of those dogmatic corruptions of Christianity which have hidden the majestic truths taught by its founder".

As admitted by Lord Lothian himself, he really knows not much of Hinduism and Islam. In a bird's eye view he has noticed a few things in Hinduism and Islam which can serve to establish the educated people on a higher pedestal of moral and spiritual principles as against the trends of modern civilization and research. But this fact is not hidden from those who have inside knowledge of not only these two but all the religions in India, that

Islam is the only religion that can stand against the trends of research and criticism, or in more appropriate words, that can forge ahead with this spirit, alongwith its followers, and become the religion of the mankind as a whole in this age of progress and enlightenment.

Why did Christianity fail? Only because it was no social creed, rather it was a negation of social concepts. It is concerned only with the salvation of individual and the course it prescribed for his salvation is to cut himself from this world and turn to kingdom of Heavens. This was why the Christianity, instead of coming to the aid of European nations, resisted their march on the road to progress and the western people had to break the religious barriers to move ahead.

Similar is the case of Hinduism which too has no progressive philosophy, no rational laws of ethics and no flexible social structure. The greatest binding force of the Hindu society which has prevented it from accepting the influence of other civilizations is their caste system. But this barrier too is destined to give way to the onslaught of modern trends of criticism and research and nothing then can save the Hindu society from disintegration. Its slammed doors shall be thrown wide open for alien influences. It is quite obvious that the primitive Hindu social and cultural laws, ancient idolatrous superstitions and their irrational and unscientific philosophical presumptions cannot stand against the modern scientific progress and

social awakening. The Hindus are fast heading towards a cross-road where not only their's but the fate of entire India will be decided. Either shall they remain possessed by the prejudice against Islam as were the European Christians during the Renaissance in Europe, and instead of turning towards Islam, they shall take to the materialistic civilization as did the Europeans, or shall come into the fold of Islam in crowds.

This decision mainly depends on the attitude of Muslims, especially those who are educated, modern or orthodox, among them. Islam cannot work miracle merely by its name, nor can its principles bring any revolution merely remaining printed in books. The Muslims, as they are now faced with a state of confusion and inaction, with their *Ulema* static and their new generation educated but sufferring from feminine passivity, one cannot expect such nominal Muslims to retain even their faith, what to speak of their winning the hearts and souls of Indian non-Muslims.

It is quite impossible and unnatural to stand static against the torrent of change and revolution. Either the strong current should be resisted and the tide turned with courage and determination or let yourself float helplessly on the flow of the current. To turn the tide is possible only through moral reconstruction of the Muslim masses, infusing Islamic spirit in them. Further the *Ulema* as well as the modern educated Muslims should combine their efforts together and sincerely try to grasp the issues

raised by modern thought and approach in life and work out their solution in theory and practice, so appealing and convincing as to get acknowledgement and appreciation from every reasonable person, except bigots, that it is Islamic civilization only and none else that can provide a sound and faultless base for progressive culture.

The concept of confrontation between religion and science found sixty years ago in Europe is still continuing in India.[1] The situation in Europe has by now changed a lot and the same change is soon expected even in Indian subcontinent, the camp follower of Europe. The time is drawing nigh when this anti-religious bias shall disappear at intellectual and scientific level, provided we are prepared before hand to benefit from it. Lord Lothian has hinted briefly towards this fact in the following words:

> "Sixty years ago there seemed to be irreconcilable conflict between science and religion. There was war to the death between the mechanistic and spiritual interpretations of life. But today both sides are humble. Neither the scientists nor religious teachers proclaim with the old confidence that they can explain the whole riddle of universe. In fact, each in his heart is doubtful even if he knows it at all. There is a possibility, therefore, of a synthesis today which did not exist when the full impact of scientific enquiry first struck the West".

Lord Lothian is, however, not free from the Christian concept of religion and he has no

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1. This article was written originally in 1938 before the emergence of Pakistan. Anyhow the state of affairs is quite the same in India and Pakistan even today.

knowledge of the rational concept of religion given by Islam. What he can at best think is of some adjustment and understanding between religion and science. But we regard such mixture of religion and science as meaningless. We believe that a true religion must serve as the soul and guiding spirit of the science. Islam is no doubt such a religion. If there is any thing which prevents religion from becoming the soul and spirit of science, it is not any inherent defect of the religion but it is the negligence of the advocates of religion and the ignorance and bias of the exponents of science. As soon as these two hurdles are removed, religion shall work as soul and spirit in the body of science.

The learned speaker has further discussed the question as to what type of religion can stand against the scientific awakening and rational criticism of the modern age? What should be the characteristics of a religion that a man of this enlightened age demands. What are the real needs of a man today for which he is looking for religion's guidance? This is the most noteworthy part of this address:-

> But, unless I misjudge the situation, religion will survive the trial which is awaiting it, only if it can satisfy the rising generation that it contains, in its fundamental teachings. the root solution of the practical problems and perplexities which beset it. The day of purely personal religion, or of merely emotional religion, or of the kind of religion which comforts and sustains the individual, partly by precepts governing his ethical conduct and partly promising a salvation which will be brought to the test of proof after death has occurred, that day, I believe, has passed away. The modern scientific man brings every thing, even truth

> itself, to the ultimate proof of results. If he is to follow religion he demands that religion should show him how to set about solving the practical problems of this world and not merely promise him *Nirwana* after an immense series of rebirths or a heaven whose nature is indeterminate and which can only be reached through the portal of death. Religion must not only give him, as Sir Muhammad Iqbal has endeavoured to show the key to the riddle of Universe, it must show him, with scientific accuracy and results, how to control the new forces which now threaten to destroy rather than to benefit mankind, and how he is to overcome unmerited unemployment, undeserved inequality, oppression, exploitation, war and other collective ills as well as the personal and family discords which threaten his individual happiness. Man, just because science has multiplied, without solving, his problems, is looking to religion to supply the answer to his doubts and difficulties, as he has not done for many years. But religion, if it is to keep, or recover its place, must give an answer which is spiritually scientific, and therefore invariable in its results.
>
> We in the West know that this is the supreme question which our age is asking of religion. Can you, in India, supply the answer?

Going through this part of Lord Lothian's convocation address, it appears as if some body is thirsty having no knowledge of water but very correctly feeling the pinch of his thirst. He is telling that the fire burning inside him asks for some such thing with such and such qualities. If water is brought before him, his nature shall at once cry, that is the thing he was thirsting for, and he shall rush to drink from it. It is not only the case of Lord Lothian, the people of Europe and America who have tasted the bitter fruits of present civilization and culture and after crossing the green hedges, have gone deep into the desert of science and philosophy, experiencing the same thirst and asking for something having same properties as Lord

Lothian has mentioned. They do not know that it is water they are looking for, nor do they know from where to get it. They are only crying for something that can quench their burning thirst. No doubt, they have heard the name of water but they are afraid of it, because their bigoted forefathers have scared them away calling it highly poisonous and have warned them to keep themselves as far away as possible from it. That is why they do not dare to go near it. Now they have reached such a stage of thirst that if the water is brought before them without telling them what it is, they are sure to cry out that this is really the thing they are thirsting for. And when they will come to know that this is the water of which they were so scared, they shall wonder under what a delusion they had been so far.

The present day man with scientific mind has duly tasted and known the Christianity very closely. It is now clear as daylight to him that Christianity is no remedy for his malady. Some times, he is enchanted by the mythology and fanciful philosophies of Hinduism and Buddhism. But it fails in the very first test of scientific criticism and analysis. Buddhism is almost an Indian edition of Christianity, while Hinduism creates the same difficulties and complications of which the modern man with scientific mind wants to get rid of and needs religion for that end. Inequality without any logical justification between man and man is at its maximum in Hinduism. Usury and money-lending on compound interest, the worst form of economic

exploitation, is an inseparable part of its system.

The real cause of clash and conflict, that is the division of mankind into races and racial discrimination and hatred, is inherent in the foundations of Hinduism. Its social system splits the human beings into countless classes, castes and sub-castes. Its social laws are so rotten and decadent that even centuries old hereditary Hindus are compelled to defy these laws, based not on reason and wisdom but on mere prejudices and superstitions. Hinduism is still worse in the sphere of ethics and metaphysics. It has no convincing solution of the riddle of the universe. Its beliefs are fanciful myths having no logical and scientific justification. In the field of ethics, it conjures up, no doubt, pleasing and mysterious suppositions like that of Mahatma Gandhi, but it has nothing to do with logic and practical wisdom. Its failure in this period of scientific awakening shall soon come to light, if it is not yet known. After all that only Islam remains in the field that measures up to each and every standard of the religion sought for by the people with modern scientific mind and approach.

The theory, that religion is just a personal matter exclusively relating to individual conscience, is now outdated and obsolete. It was once the wishful thinking of 19th century still repeated in the fourth decade of the 20th century by quite a few conservatives in our country who pretend to be modernists but, by nature, remain half a century behind progressive world. It is now an established

fact and a universal truth that the individual cannot be considered as separate from society. Every one is closely knitted to the other in innumerable relations and the society as a whole is a body with all the individuals as the organs of this living body.

Religion is not meant for the satisfaction of one's conscience only, or for his salvation after death, it is meant to organize a community to run the affairs of this mundane life. If it is not needed at all, it is unnecessary for the individual as well as for the community. It is quite a childish concept that whatever the social system may be, the religious beliefs and activities of the people have no concern with that system. Religious beliefs and activities that have nothing to do with social life, are not only useless, but are also doomed to decay in a social system deprived of inter-action with other activities of life. Hence any one of the two options is open. Either the entire system of the community should be secular and religion should be completely ousted from human life like the communists, or the social system should be entirely religious acknowledging religion as guide in the field of learning as well as culture as claimed by Islam. The world has experimented the first form for a good long time but with bitter results that were quite natural and will remain so even in future as mentioned by Lord Lothian. The world's salvation now lies in the second option and the circumstances are fast turning into its favour.

But as stated earlier, it now entirely depends

upon the Muslims to benefit from such opportunities or to miss them for ever. The flow of events has brought the world, as well as our country as a part of this world, to such a crossroad where it may turn towards Islam or more towards the inferno of materialism and moral corruption. Practically speaking inclination is still towards secularism as the world has gone a long way in this direction. But it is afraid of its hazards as well, nervously looking around to find some way out. If there is any way out, that is not within its sight. The world today needs such leadership as would dare to open their eyes and, exposing the myth of secularism, establish Islam as the only way to peace and salvation with logic and conviction. A team of such committed and zealous persons, if organized, can elevate the Muslim *Ummah* to the pedestal of world leadership, restoring them their old respect and honour which is at present enjoyed by the Western countries and the Muslims are hopelessly vying for it.

On the other hand if the Muslim masses lost their hearts, and, instead of rising to occasion, their youth rest contented, rather took pride in becoming the humble camp followers of others. If their *Ulema* and religious leaders remained engaged as usual in their juristic feuds and futile confrontations and arguments, and if their political leaders selfishly continued to follow those in power bluffing their own people and considering themselves the most prudent; in short if all the sections of Muslim *Ummah* succumb to inertia and wrong doing, and not even a few people or a group of people with a

zeal and missionary spirit dared to struggle for the cause of mankind and in the way of Allah out of millions of Muslims, then the Muslims too shall be doomed to the same fate as others and the Divine fury shall not spare them.

7

Conflict of East and West in Turkey

Khalidah Adeeb Khanum, a well-known Turkish lady, both scholar and freedom fighter, visited India on the invitation of Jami'ah Millia Islamia, Delhi and delivered a series of lectures in the Jami'ah. Dr. Sayyid Abid Hussain, a learned professor of the Jami'ah translated these lectures under the title "Conflict of East and West in Turkey".[1] We intend to present a critical appreciation of these lectures.

There are two countries in Islamic world which are leading the Muslims of the world in two different fields. Egypt is leading in the intellectual field while Turkey is leading in the political field. Egypt has closer relations with the Muslim *Ummah* by virtue of its national language Arabic — a pan Islamic language with its literature spread all over the Muslim world and its thought influencing the

1. This article was published in the monthly *Tarjumahul Quran* in its issue of February 1936, Dhi Q'adah, 1354 A.H.

Muslim world right from China to Morocco. Arabic language is, beyond doubt, the biggest source of mutual contact, understanding and information. The Turks on the other hand are held in high esteem throughout the Muslim world for their fighting spirit, heroic struggle against the western onslaught and advances and sacrifices for the cause of Islam. That is why Turkey is accepted as one of the leaders of the Muslims.

But the lingual disparity and lack of proper liaison and understanding has estranged Turkey from the rest of the Muslim world. We have very little information about their intellectual development, psychology and their cultural, political, religious and scientific advancements. Particularly had we very little opportunity to know and understand the internal causes and the real spirit of the revolution which took place in Turkey during the last ten to twelve years. There are many a people who are very unhappy with the Turks, while some have very good opinion about them. Some others use Turkish modernism as an irrefutable argument for their own liking for the West, but no body can claim any authentic information. Whatever little information do they possess is not adequate enough to grasp the real spirit of modern Turkey.

In such circumstances, therefore, we are really very lucky to hear one of the architects of modern Turkey, who has visited us and exposed her nation's real thinking and approach. She was not

merely an actor in the show of revolution staged in Turkey, but was one of its motivating forces. She is also gifted with a scholarly vision, philosophical comprehension and depth of a thinker, which has enabled her to understand and make others understand in depth the underlying motives for the developments on the world scene.

It is for the first time, we are getting an opportunity to have an accurate understanding of Turkey through such a reliable and authentic source. She has tried to unveil the real spirit behind modernism of Turkey and has very truly and honestly described the inner state of the nation leading the Muslim world not only politically, but trying to acquire a guiding role in the intellectual field as well. She has also elaborated the elements and forces working behind its development and the causes that have forced it to the present state and direction in which it is now moving.

She has not only provided us an opportunity to get a true inside picture of the Turkish nation, but has also placed us in a much better position to understand the real spirit of the upsurge of modernism created in our budding generations by the Turks. She has also given us an opportunity to appreciate and understand the innate causes of the cultural revolution taking place in the world of Islam at the moment.

But before studying modern Turkey through Khalidah Khanum we should fully know and

understand her first. She is no doubt a Muslim by heart, full of faith, and an enviable and a crusading conviction.[1] There is not an iota of atheism or secularism in her views. She loves Islam as a true Muslim woman should. But her mind works a bit different than her heart. She has received western education, studied western sciences and has observed Islam, her nation and the world from western viewpoint. Her intellect and her observations are west-oriented. No doubt, her love and attachment with Islam did resist the Western influence and thanks to that resistance, she is much moderate in her thinking as against other leaders of Turkish revolution, yet this resistance could not save her from western orientation.

Her knowledge of Islam appears very poor and limited. She did not perhaps spare even one-tenth of her time to study Quran, the teachings and traditions of the Holy Prophet (saw), and the history of Islam as against the study of western philosophy, history and sociology. A little spark of appreciation of Islam in her lectures, no doubt, speaks of a soft corner for Islam, but she miserably lacks understanding and orientation of Islam.

In her last lecture she says that Mr. Gandhi as a man is a perfect model of modern Islam. Nobody can dare say so except one who does not know what Islam really is, how far is it above the connotations of modernism and conservatism and

1. Sorry to say that further study and information entirely changed my impression about her (Maududi).

how does its perfect model look like. Whoever knows the characteristics of Islam and has any idea of the true models of Islamic character would not consider the renowned heroes of the world history as any match to those ideal characters, what to speak of Mr. Gandhi. It is not an impression based on any national bias; instead it is based on undeniable historical facts. Just go through the lives of Abu Bakr Siddique, Umar Farooque, Ali, his son Hussain, Abu Haneefah, Ahmad bin Hanbal and Abdul Qadir Jeelani, and then honestly judge yourself which personality in the world history, barring, of course, the Prophets of Allah can be produced to match with any of the above mentioned personalities.

She observes and notes the influence of Greeks, Byzantinians, Romans, Turkey's own ancient racial characteristics, and even that of Plato's democracy in the political development and complexion of the Turks but what is not at all visible to her is the influence of the Quran and the teachings of the Holy Prophet (saw). Although it is an undeniable fact that nothing but these very teachings transformed the uncouthed Turks of the Central Asia into a cultured and civilized people and developed in them the qualities and aptitude to conquer and to rule and turned them into a constructive force for the mankind instead of a destructive force.

Influence of Islam on Turkey's Ottoman regime, noticed by Khalidah Khanum, was mere

Islamic justice and equality at the most. And that too, according to her, is not exclusively dominating. She quoted an instance when Sultan Saleem wanted to convert his people to Islam perforce, but Sheikhul Islam Jamaal Aafandi did not allow him to do so. Sultan Saleem bowed before the verdict of Sheikhul Islam. Khalidah Khanum takes this magnificent event as an expression of Turkish national character and an exposition and support of the fundamentals of Ottoman rule. She could not appreciate that Jamaal Afandi's verdict (*Fatwa*) was inspired by the spirit of non compulsion as enunciated in the holy Quran:

> There is no compulsion in religion (2:252).

It was the irresistible force of truth infused by Islam which made Sultan Saleem surrender to the verdict of *Shariah*.

Khalidah Khanum looks unhappy with the extremism, despotism, totalitarianism, fast growing trend of westernism, materialism and religious fanaticism of the ruling class. She concedes that Islam represents a very fair complexion of both the concepts. But as she lacks proper knowledge and understanding of Islam, she is unaware of the fair and balanced complexion of spiritualism and mundane requirements and needs as worked out by Islam. However, leaving aside her personal views, her lectures portray a clear and accurate picture of modern Turkey's mind, its trends and historical background of the modern Turkish revolution,

something we exactly needed.

The Turks *i.e.* the Ottoman Turks embraced Islam at a stage when intellectual decline had set in the Muslim Ummah. Spirit of Jehad was no doubt alive to some extent, the urge and toil in the field of academic research, inference and interpretation (*Ijtihaad*) had altogether faded away. Discerning thinkers and jurists with deep insight in Islam were very rare. Islamic civilization was fastly on decline and Islamic thought had lost all incentive and life. *Shariah* (Islamic law) was dominated by static following. Muslim culture was deeply infested by Persian and Roman way of living. Mysticism was dominated by monasticism and Muslim thought by Greek philosophy. There was a great dearth of scholars who could directly acquire knowledge from Quran and Sunnah. The Ulema were mostly confused and deeply involved in the jugglery of words, and scholastic intricacies. They confined themselves to elaborating and explaining the work already done by their predecessors. The rulers and the elite mostly adopted the mannerism and style of Roman and Persian aristocrats. The mystics and the spiritual leaders, were quite ignorant of the real concept of piety and godliness in Islam. They were deeply influenced by the practices of monks and Hindu mendicants. Progress and advancement in the field of art and science by the Muslims had come to a halt and the Muslims had lost the initiative and edge in the field of research and discoveries. The signs of decline and fall had started showing in

almost all Muslim countries after their spectacular rise and progress.

Thus the Turks started their role in Islamic history beset with a fundamental weakness and set back. The Ottoman dynasty came up in an age when Europe was taking lead in the fields of science and technology. The Ottomans after inflicting defeats over defeats on the Europeans during the first two or three centuries had over-awed them, yet the Turks themselves were gradually on the decline like other Muslim nations. Their rival western nations were taking long strides on their way to material and intellectual progress. Situation entirely changed in the 17th century. The European military might alongwith their material and intellectual resources developed to such an extent that they inflicted a telling defeat on the declining Turks for the first time at Saint Gotherd. But even this defeat did not open the eyes of the Turks and they continued sliding down and down and the Europeans continued going up and up. The Turks stooped down so low in the 18th century that their political, intellectual and cultural affairs started showing extreme decline and the domination and supremacy of the west became fully manifest and visible.

Sultan Saleem did realise this decline in the beginning of nineteenth century, and he introduced various administrative reforms, education of modern sciences, reorganization of army on modern lines and acquisition of modern weaponry. These reforms were opposed by ignorant Soofis and

narrow-minded *Ulema* in the name of religion although they were themselves devoid of the true knowledge and spirit of religion. They declared re-organisation of army on western pattern as anti-religious, condemned modern military uniforms as resembling with Christians. The use of bayonet was opposed on the ground that it is a sin to follow the infidels by using the weapons they were using. Sultan Saleem was decried that he was damaging Islam by introducing the ways of infidels in the army. Sheikhul Islam Ataullah Aafandi condemned Sultan Saleem for flouting the injunctions of Quran and declared him unworthy of crown. At last, Sultan Saleem was deposed in 1807.

This came as the first instance when the religious scholars, out of their narrow conservatism and ignorance of Islam, created the impression that Islam is also opposed to progress and advancement like Christian orthodoxy. Time was moving fast, and the Turks were being influenced by the changing circumstances much more than the other Muslims. They stood face to face against Europe struggling and fighting for their survival. They had very close political, cultural and business relations with the western nations and the European and Christian communities under them too were fast accepting the western influence. The religious leaders of Turkey totally bereft and ignorant of the real teaching of Islam and its true knowledge and deprived of the capability of research and *Ijtihad* kept their eyes shut to all these changes and

compelled the Turkish nation not to proceed an inch ahead of the conditions and atmosphere of seven centuries back. King Mahmood, who replaced Saleem, did again try to introduce reforms, but he was also opposed by the *Ulema* and the leaders. However, in the teeth of this opposition Mahmood did succeed in 1826 in modernizing his armed forces. The *Ulema* and religious leaders continued their propaganda that reforms and modernisation of the army was an innovation and an attempt to damage Islam and they accused the Sultan of heresy and declared that joining such army is detrimental to Islamic faith.

These were the days when the Turkish intellectuals in general started realising their national decadence. They looked into the causes of the progress of western nations, studied their arts and sciences, had a deep look at their organisations, and tried to introduce reforms in their own legal system, administration, educational institutions and military set up to be able to forge ahead along with the western nations.

According to Khalidah Adeeb Khanum, they were Islamist to the core. Their hearts and minds were Muslim. They were conscious of their weakness, no doubt, but they did not suffer with any inferiority complex against the West. They were neither over-awed by the West nor did they accept any thing of the West indiscriminately. They only wanted to adopt useful things from among the advancements of the West to remove their own

social and national weaknesses and complete on equal level with Europe in the field of day to day life.

They reformed governmental system, reorganised the army, infused a new spirit in their literature, set up educational institutions on modern lines and, within a few years, produced a generation which was endowed with supreme qualities of head and heart alongwith all features and qualities of Islamic civilization. Despite innumerable internal and external hurdles, they made a magnificent contribution towards reconstruction, which bore fruits in the form of generals like Umar Pasha, statesmen like Midhat Pasha, and intellectuals and litterateurs like Naamiq Kamal and Abdul Haq Hameed.

Then came Sultan Abdul Hameed who changed the direction altogether all of a sudden. A very vital period of 33 years from 1876 to 1909 in which an eastern nation, Japan, registered phenomenal progress was wasted by this selfish monarch, just for the sake of his individual rule, in blocking the progress of Turkish nation in scientific, intellectual, cultural, political and organisational fields and in guillotining its spirit. It is not the occasion to review his misdeeds in detail. In short, he wasted the most precious period, available for construction, in damaging the positive work so far done. He wasted the best Turkish brains and lost the peerless persons like Jamaluddin Afghani.

The greatest harm that he did, not only to Turkey but to the entire Muslim world, was his exploitation of the religious authority of the institution of Caliphate and the influence of rigid religious leaders and *Ulema* in digging out the foundations established by Turk reformers during the period of administrative reformation of Turkey. He put a halt to the literary and intellectual evolution and scrapped all the political and administrative reforms. His selfish and thoughtless moves resulted in an acute crisis in the budding generation and an urge for change. They sincerely felt that religion is proving a hurdle in their progress. Their minds rebelled and revolted against Islamism. Their enthusiasm for the change and revolution and the aversion and annoyance against the rigid *Ulema* and religious leaders, not baseless no doubt, resulted in allergy with religion.

They felt, and the ignorant religious leaders, the rigid *Ulema* compelled them to feel, that Islam is an static religion that cannot move with the changing times. Its laws can not keep pace with the changing conditions and circumstances, and that it carries nothing lasting except a few dogmas of faith. The 33 years' autocratic rule, unfortunately under the garb of religion, pushed the new Turkish generation towards materialism, secularism, influence of the west, and its blind following, with contempt and aversion for their past, allergy against every thing old and total abhorrence from the idea of Caliphate and Islamic solidarity used as a tool by

Sultan Abdul Hameed for his own ends. The young Turks arrived at the conclusion that they will have to demolish the old system as a whole and rebuild quite a modern nation on exclusively western pattern.

Sultan Abdul Hameed Khan was toppled as a result of a revolution in 1908, and the inflamed and rebellious youth acquired power. According to Khalidah Adeeb Khanum, this was quite a different lot as compared with the earlier reformists. They were more of agitators than thinkers and politicians and they were no match to the earlier statesmen in knowledge, prudence and high standard of intellect. They had neither any high ideals nor the strength of character of their predecessors. They lacked good manners and noble upbringing. They had no brain to critically appreciate the real difference between the orthodox and the modern approach. In fact it was a group of youngsters who were totally ignorant of Islamic knowledge, lacked Islamic seasoning and, had neither thorough study nor deep insight in western sciences. They had developed strong prejudice against their own religion Islam, their culture and civilization, and sciences and social institutions of the past. Overawed by the advancements and progress of the West they were out to change every thing existing.

When they came into power, the sentiments and agitation worked up in the past years, burst out uncontrolably. This was the period when the Turks were obsessed with nationalism and Toorani

chauvinism resulting in hostility towards pan-Islamism. Criticism on religion started. A total break with the past was advocated and introduction of Latin script was proposed to come closer to the West. A group of *Ulema* under the government patronage came up to offer reconstruction, rather tailoring of Islamic thought, according to the modern views headed by a person like Zia Goak Alap, a person who fervently preached pan-Turanism as against pan-Islamism. He created hatred against the Islamic history and its celebrated heroes and exhorted the Turks to be proud of their ancestors, the Tartar savages, with Chengiz Khan and Halaku as their prominent leaders. He tried to rid the Turkish language of Islamic features and stressed unconditional following of the West in culture and civilization, social ways and manners and in all the activities of practical life. Such a person emerged as a *mujtahid* and religious leader of the modern revolutionaries, who, in conjunction with his followers, tried to interpret the Islamic teachings in such a way that, barring a few beliefs and moral principles, every thing of Islam could be tailored according to the western frame with the assertion that there were no hard and fast rules that cannot be changed.

On one hand such a remarkable revolution was in the offing in Turkey, while on the other hand, the *Ulema* and religious leaders were not prepared to come out of the atmosphere of 7th century. Obstinate, retrogressive, and unyielding to

move with the time, they remained static as in the days of Sultan Saleem. They still insisted that there is no room for *ijtihad* and research and inference from Quran and Sunnah after the 4th century, despite the fact that the forces of atheism were fast flourishing right under their nose.

The time had moved 500 years ahead out-dating the philosophical concepts and logic, and the books that were still being taught in Islamic academies. They were quoting in their sermons same commentaries of the Quran and the same unauthentic Traditions (*ahadith*) which might have caught the fancy of the people a 100 years back but now affected the modern mind adversely and they felt a sort of repulsion not only against such commentators and Traditionists but even from the Quran and the traditions (Ahadith). These *Ulema* still insisted to get the same juristic laws enforced in Turkey of *Shaami* and *Kanzud daqaaiq*, (two centuries old laws of jurisprudence), even if it may result in an open revolt against Quran and Sunnah in the new Turkish generation.

In short, the religious leaders and *Ulema* stuck to their view point which had driven Turkish nation from administrative reforms to an all out revolution, while on the other hand the leaders of Turkish revolution, despite being Muslims at heart, got farther and farther away from Islam in the world of realistic thinking and practice. It was in this state of affairs that the first world war started

in which Muslims of Arabia and India ironically joined hands with the enemies of Islam and slaughtered the Turks. At the end of this war, when the Turks desperately struggled for the survival of their national entity and to save themselves from total destruction, they were opposed tooth and nail by their own monarch, the so called Caliph and his Sheikhul Islam, the highest religious authority of Turkey. It proved as the last straw on the camel's back and served a death blow to the fast declining influence of Islam in Turkey—a country undergoing the pangs of revolution. Modern Turkey with its unbalanced innovations and phobia of modernism is nothing but the result of that repulsion and allergy to Islam. The revolutionary undercurrent that was just in the offing in 1908 could not develop due to Turkey's involvement in Tripoli and Balkan wars, the first World war and the Greek invasion. This trend of revolution took a solid shape after the Luzan Conference and started showing with a total westernization of cultural and social life, worst racial chauvinism in language, literature and politics, separation of religion and State after the extinction of the constitution of Caliphate and, as Khalidah Adeeb Khanum put it, religion instead of being supreme became subservient to the state. Islamic law replaced with the Swiss Code was amending clear Quranic injunctions in the matters of inheritance, marriage, divorce etc., emancipation of women in utter disregard of Islamic teachings and putting them on the path of liberalism as followed by European women after the first World

War were the natural repercussions of the inertia of ignorant *Ulema*, lust for power of religious leaders and the exploitation of the highly respectable institution of Caliphate by the rulers for their own ends and the revolutionary leader's woeful ignorance of the Holy Quran and Sunnah. It was a pity that the Turkish nation could not produce even a single person with insight into the Quran, and understanding the real spirit of the Islamic teachings, able to interpret Islam *vis a vis* the problems of the age and to frame an integrated system based on the Holy Quran and Sunnah, compatible with the modern requirements. Those who are unaware of these ups and downs in Turkish history are falling a prey to various misunderstandings. Orthodox *Ulema* are accusing the Turkish youth of infidelity and irreligiousness. They do not know that the fault lies more with the *Ulema* and religious leaders than with the Turkish youth. It is the inertia of Turkish *Ulema* that pushed a devoted Muslim nation from Islam to westernism, that had been fighting single handed for the cause of Islam for the last 500 years. There are indications that such an attitude and outlook of our *Ulema* and religious leaders may push many other Muslim nations to Western secularism. There are other so called modernists, who take everything from Turkey as sacred as the word of Allah revoking even the clear injunctions of Quran and Sunnah. To them the guidance now lies in Ata Turk Mustafa Kamal's model and the light of knowledge and learning can be had only from the sources of Ankara

while Ata Turk and his followers are just beating around the bush, as the Holy Quran says to his followers:

> They have no reliable source of knowledge, they are only conjecturing — (43:20).

8

Fallacy of Rationalism[1] - I

Influence of the western education and civilization on the religious views of our youth, raw in Islamic grooming, can be judged from their writings and utterances. A Muslim graduate from U.P. (India) wrote an article giving an account of a tour of China and Japan undertaken by him. He wrote:

> "Our Chinese co-travellers are extremely voracious eaters and liquor boozer. They die for pork. It is now that I have come to know the secret of Christianity's popularity. Modern education has made Chinese ashamed of their age old religion. He could have embraced Islam without any hesitation had he understood it in letter and spirit. But, Islam deprives him of his favorite food. Therefore, willingly or unwillingly he becomes Christian. No wonder if Christianity becomes China's official religion in near future. I am a bit lenient to the European and Chinese Muslim converts in the matter of pork. Moreover, I doubt Quran has explicitly forbidden it. I feel pork was forbidden for the Arabs for some special reason. I see no harm in

1. Article published in the monthly *Tarjumanul Quran* in its issue of December 1934, Sha'aban 1353 A.H.

permitting it for in the countries where it is but a physical need without any intention of flouting divine injunction. Any how I must admit this is the only Quranic injunction of general prohibition which is beyond my comprehension, as to me the motivation and incentive for good and evil has nothing to do with stomach. If we concede such relationship and let religion determine even our menu, then why should it not teach us the principles of the job of blacksmith, goldsmith and tailoring. I feel the main reason, why Islam is making no headway, is that it snatches all discretion from the human beings reducing them to a body deprived of all life and action or a child devoid of all senses and urge for material betterment. The religion, in my opinion, should be as permissive and liberal as Christians consider their religion."

Talking of Shanghai he writes:

"One refuses to believe that this multitude of happy and smiling prosperous people, are all destined to be the fuel of hell after a given time as if the very purpose of their creation was just that. All of them except a few, are non-believers and idolators; are they condemned to hell only because they committed the mistake of populating the earth? They neither waylay and kill the pilgrims to Mecca, nor are they sodomites, nor do they usurp others belongings and then try to justify it. They are leading a calm and quite life, yet they deserve hell as their final resort, why? No doubt pantheism is a nonsense, but if one concedes to the fact that there is a Being Who is the sole authority to kill and to revive him, then why do you become his enemy and consider him your enemy, simply because he fails to conceive the Being in the same way as you fail to comprehend Him exactly, or that he does not acknowledge Arabic as the Divine language. But no, all this does not matter the least to you. What you consider important is that one should wear trousers of a particular cut and shirt of a particular type, eat such and such food, keep a beard of a particular size and should never dare to go to school, because religion and the religious language is not taught there".

About Japanese port of Kobe, he says:

I went around Kobe for two hours and did not find any beggar or any destitute in tattered clothes. Such is the

development of a people who neither know religion nor God

Then he delivers a sermon and advises the people:

Mind it that fair dealing is the real religion, and doing good needs no art or language. The innate objective of religion is to convince us that we are and we shall be answerable for our deeds in this life or in the life hereafter. This is real Islam. Whatever is demanded beyond it in the name of religion is nothing but self-delusion or mental derangement. The day the religion is confined to these two realities, and the shackles of *Shariah* broken, you too will attain the heights of progress like other nations. You will awaken the world conscience and those, who do not lose the world, shall not be losers in the kingdom of Heaven as well. In fact you are no nation, but a reformer of nations. For God sake do not let others say that while other nations are at the zenith of progress, the Muslims only are backward and the cause of their backwardness is their religion.

This article is a self explanatory example of the mind and thinking of our new generation with modern education. They were born in a Muslim family and brought up in a Muslim society, with strong social and cultural ties with the Muslims. Love for Islam, sympathy for the Muslims and the desire to remain Muslim has become their second nature and rooted deep in their hearts without any intention and without any contribution whatsoever of their heart and mind in it. Before developing their involuntary and unconscious attachment with Islam into voluntary and conscious conviction through education and proper grooming to enable them to fully understand and follow Islamic teachings and experience the change Islamic injunctions bring in practical life and approach, they

were admitted to English schools and colleges. Their intellectual and ideological upbringing was done there on a pattern quite alien to Islam. Western thought and western civilization influenced them so deep that they started looking everything from the western angle, and pondered on every issue with western mind. It became impossible for them to think and to observe independently keeping their approach free of western domination. They learnt rationalism from the west, without any reasoning of their own but that acquired from the west. Thus it was no independent rationalism of their own but entirely a rationalism lent from the west. They learnt the art of critical appreciation from the west. Naturally it was no objective and independent criticism. It was just a training and grooming to measure everything with western yardstick and consider western standards as over and above all criticism. When our new generation completed their studies in west oriented educational institutions they came out fully trained and groomed in western way of thinking and with their minds totally changed. Their hearts were no doubt Muslim, but their minds had turned secular. They lived among the Muslims, had dealings with the Muslims, were tied to the Muslims in innumerable social and cultural bonds, had relations of love and sympathy with them and watched the cultural and religious activities of Muslims in their day to day life. But all their faculties of thinking, understanding and opinion-forming had turned Western having nothing to do with Islamic values and Muslim mannerism. They started criticizing

Islam and Muslims in every matter by western standards declaring obsolete and amendable whatever they found incompatible with the western standards, be it some fundamental matter, or any detail of Islam, or just a practice in Muslim society. Some of them also tried to know Islam to some extent and to ascertain the truth, but the yardstick of their criticism and research was the same western approach. How could the plain truth of Islam adjust into the crooked frame of their west-oriented mind.

Whenever these gentlemen speak on religious issues they are mostly irrelevant and do not even know what they are talking about. Neither are their premises correct, nor do they argue in any logical sequence or try to draw correct conclusions. So much so that they can not even determine their own standpoint while arguing. They take divergent stands in a single breath. Speaking from one pedestal they shift all of a sudden to a quite contradictory viewpoint. Loose-thinking is the glaring feature of their commentaries on religion. They are very alert and cautious while speaking on issues other than religion. They fully realize that any slip on their part might condemn them in the intellectual circles. Religion carries no weight or importance for them. Hence they care the least to apply their mind on it. They take it very lightly just as they are gossiping after their meals in a very relaxing mood, talking just for the sake of fun and feeling no need to observe any limits.

Another thing which is very obvious in their writings is shallowness of mind and paucity of proper knowledge. They dare not speak on any issue other than religion with such poor knowledge and without any serious thinking. They know they lose face and credibility if they pass any illogical or unreasonable remark or comment, but speaking on religion they see no need of any research, study, contemplation and serious thinking. They form their opinion on off-hand information and give it out without any second thought. It is so because they have no fear of any check or critfcism. Any confrontation or criticism, if at all it comes, would be from the orthodox religious leaders who are already labelled as rigid, backward and narrow-minded class.

The article of the learned writer under discussion bears both these features. Firstly, the article does not indicate whether the writer is speaking as a Muslim or a non-Muslim. Speaking on Islam, one is either a Muslim or a non-Muslim. If he speaks as a Muslim, may he be orthodox, a liberal thinker, or a reformer, whatever be the case, he is expected to talk within the orbit of Islam with Quran as the final authority and the fundamentals of religion and the laws of *Shariah* as enunciated in the holy Quran. Whoever does not believe in the holy Quran as the final authority and considers its injunctions as open to discussion, automatically goes out of the pale of Islam and thus loses every right to speak as a Muslim. If one speaks as a non-Muslim,

he will have every right to criticize the principles and injunctions enunciated by Quran in whatever manner he likes, because he does not believe in the holy Quran as the final word of Allah. But, speaking as a non-Muslim, he will have no right to pose himself as a Muslim and try to explain to the Muslims the meanings of Islam and the ways and means to promote Islam. Any sensible person talking about Islam with sense and reason, will have to decide whether he is going to speak as a Muslim or a non-Muslim and, while giving his opinion, will fully observe the logical requirements of the position he has chosen.

But it is against all cannons of justice and reason to call oneself a Muslim, and yet use the right to criticize the principles and laws given by the Quran, question Quran's authority, and yet try to advise and guide the Muslims. It is nothing but an attempt to put antonyms as synonyms. Paradoxically, it means that a person can be a Muslim as well as a non-Muslim at the same time and remain within the pale of Islam and outside its fold simultaneously.

We do not expect the learned writer, with all his wisdom and learning, to juxtapose two diametrically opposed positions for himself while speaking on any issue other than Islam. We can never expect of him to criticize British laws sitting in the chair at a British Court of law. Nor do we expect him to be so much daring as to profess adherence to any school of thought, and yet to

criticize its fundamentals on which that thought is based. Ironically he has taken to two diametrically opposed positions in relation to Islam without the least pricking of conscience that he is shifting his position time and again. On one hand he claims to be a Muslim, carries a Muslim name, shows deep concern on the Muslim's miserable plight, wishes the progress of Islam, and delivers a sermon to the Muslims on *Ehsaan* (beautifying their deeds) which is to him the real Islam. On the other hand he severely criticizes the fundamental tenets and teachings of Islam, which are a must to be believed as final authority by a Muslim.

Quran has specifically forbidden pork at four places[1], but you like to grant relaxation in this matter, and that too, ironically, in the name and for the cause of Islam. In other words you pose to be more concerned than even the Quran itself for the welfare of Islam, or there is some other Islam, besides that, presented by Quran for which you are so much worried. The Quran no doubt lays down the menu for the human beings and sorts out the eatables as lawful and unlawful[2], foul and chaste and unequivocally declares that you have no authority to declare any thing lawful or unlawful. You insist that it is your right, and you are not ready to concede this right to Quran and allow the religion to have any say in what one should eat or drink. In

1. Quran: (2:173, 5:3, 6:145, 16:115).
2. And do not say what your tongues falsely utter, "This is lawful, and that is prohibited" (16:116).

fact Quran does not confine Islam within the limitation like that the followers of Saint Paul (not the followers of Jesus Christ) had imposed on their religion.

Islam formulates laws for dress, eating and drinking, marriage and divorce, inheritance, trade, politics, justice and punishment for crimes etc., but you are against these divine injunctions and consider them a hurdle in the progress of Islam. You accuse Islam of turning human beings into a lifeless body and a helpless child and propose that the religion should be accepted in the same sense and to the same extent as Christians (truly speaking, followers of Saint Paul) believe in Christianity.

Quran has itself framed laws and ordained their compliance as the Divine limits. You consider these limits of the *Shariah* as fetters and want to break these fetters like Saint Paul, as imperative for the promotion and expansion of Islam. According to Quran, belief is the first and foremost condition for salvation of man. It warns in clear words that those who do not believe in Allah shall be thrown into the hell[1], may they be countable or countless and prosperous or destitute. But to you it is unbelievable that such a vast multitude of bouncing and prosperous people could go down in the hell as its fuel after a given period. You cannot understand their fault save that they have inhabited the earth.

1. Surely you, and those whom you consider sharing the authority of Allah are the fuel of Hell and you are destined to go down to it. (22:98)

Now the question is how can one remain a Muslim having such an obvious disagreement with the holy Quran?

A Muslim, who believes in the Quran as the word of Allah cannot dare to differ with Quran. If you do not see eye to eye with the Divine book, you are free to differ but only after denouncing faith in Islam. Whoever feels dissatisfied with the teachings and injunctions of a religion and doubts its veracity, fails to understand its logic and need and considers its views and concepts objectionable, he has only two options. Either he may clearly denounce and disown it and then criticize its tenets and teachings as bitterly as he likes or, if he does not want to say goodbye to his religion inspite of his doubts and apprehensions, he must avoid projection of his disagreement. He should try to solve his differences and clear his doubts as a seeker of truth instead of trying to demolish the foundations and structure under the garb of renaissance.

Reason and wisdom show only two courses open in such a situation, and a sensible person shall take to any one of the either courses when confronted with such a situation. But the difficulty with our learned writer and the like, brought up in west-oriented institutions, is that they do not have the courage to adopt the first course and feel ashamed of taking to the second course. They have therefore taken to a middle course which is quite illogical. They insist to be accepted as Muslims, pose to be desirous of the name and fame of Islam, and

express great concern for Islam and the Muslims, yet they speak and work against Islam in the same way as a non-Muslim may say or do. What to speak of the traditions (*hadith*) of the holy Prophet or Islamic jurisprudence (*fiqh*), they do not spare even the holy Quran from their criticism, and hit at the very foundations of Islam.

These gentlemen claim to be rationalists and boast of rejecting all that is irrational. Their most common charges against so called *Mulla*, a misnomer for Ulema, is that they do not use their brain while they themselves are quite contradictory in their utterances and impressions about religion, and contradictory in their behaviour. What they say in one breath, contradict it in the next breath. What sort of rationalism is it invented by the so-called enlightened scholars?

Now let us have a look at the depth and extent of their knowledge. They consider it necessary to remove all the limitation's imposed by *Shariah* and shrink it to just a mere dogma and faith like Christianity. The secret of the progress of Christianity, according to them, is that it does not impose any restrictions of lawful and unlawful and no moral regulations. It does not reduce man to a lifeless body or a helpless child usurping his human rights. On the contrary, it grants free license to any body who claims belief in Jesus Christ to do what he likes. But little do they think that Islam is nothing but all that is mentioned in the holy Quran.

According to Quran, Islam is a composite whole of beliefs and good deeds alongwith its limitations, its rules and regulations and a complete working system for all individual and social activities without which Islam cannot stay as a system of life and a civilization. No Muslim has any authority to revoke these limits, because to revoke these limits is to revoke the Quran and to revoke Quran is the revocation of Islam. When Islam itself is revoked where does its progress lie. You can invent a new religion of your own and propagate it, but you have no right to dub any thing against the teachings of Quran as Islam and claim its propagation as the progress of Islam. You call this dogma as Islam that "we are and shall be answerable for our actions in the life hereafter or even in this world". You thus hope to make Islam more easy and acceptable by confining it to each individual as his private matter. But going a little deep in the meanings and implications of this belief, you could know that Islam cannot conform to your desires even if confined to private life.

The first requirement of faith in Islam is to believe in the life Hereafter. Then there are three requisites of the concept of answerability. Firstly to determine to whom one is answerable and to accept him as supreme. Secondly, to determine the nature of answerability and that what sort of deeds in this life can lead to success and what actions could be condemned in the life hereafter. Thirdly, what difference would it make if certain actions and deeds

are condemned, because if it makes no difference whether any action or deed is accepted or condemned, then the concept of answerability loses all its sense and meanings.

These are quite logical and rational requisites of the belief you call the real religion. Now if Islam is confined and reduced to what you consider the real concept of belief in Islam, even then the problem you want to avoid would still remain. You will have to believe in Allah, the converse of what you believe is the secret of Japan's phenomenal progress. You will have to abide by the limits of *Shariah* and Islamic ethics which you wish to override and which, in your view, are the real hurdle in the progress of Islam. The issue of punishment and recompense in the life hereafter shall also crop up, and you will again wonder how these countless people leading a happy and prosperous life without believing in Allah and accountability before Him could all be destined to go through the agony of Hell just after a few years of this mundane life.

Would it not be better if such people bring out a new edition of Islam of their own choice to relieve them of all restrictions and leave it to their sweet will to adhere or not to adhere to it without it being detrimental to their welfare in the life hereafter and which may guarantee success in this world as well as in the life hereafter on the ground that they were kind enough to inhabit the earth, and you may rest assured that all the non-believers would be accommodated in paradise because they

lived a very happy and prosperous life in this world.

You doubt total and explicit prohibition of pork in the holy Quran. You interpret the prohibition of pork as meant only for the Arabs for some reasons exclusive to them. This suspicion could be removed, had you just taken the trouble of going through the holy Quran before expressing this suspicion. It is vividly written in the holy Book that:

> Say: "I find not that which is revealed to me, aught prohibited to an eater what he eats thereof except it be carrion, or blood poured forth, or pork for that verily is foul, or the abomination which was immolated to the name of other than Allah. But whoso is compelled (there to) neither craving, nor transgressing, (for him) lo your Lord is Forgiving, Merciful (6:146).

This Quranic verse has forbidden pork for every one, without exception, on the ground that it is foul. Does the eater here means Arab eater alone? And whether any thing can be foul for the Arabs and fair for non-Arabs. Shall you, in the same away, allow some relaxation for the carrion eater too? If you want to allow relaxation in the case of pork, do it on your own, but you have no right to say that its explicit prohibition in the Quran is doubtful despite its clear verdict.

One of the principles, that our modern casuists have framed for themselves is that any injunction of Islam they wish to violate, they declare it, without any hesitation, exclusive for Arabs even if there is not the slightest indication of such exclusiveness in the holy Quran and even if they may not be able to put forward any reason or quote

any instance in support of their notion. Such practice if allowed may result in confining the Quran and its teachings exclusively to the Arabs.

And to argue on the basis of the Quranic injunction *"but whoso is compelled (thereto) without any intention of disobedience or transgression"* is so interesting that one cannot but stand confounded. He has perhaps translated this verse to the effect that "take pork when you feel irresistible desire to have it, but never take it in a garden, and do not make it a habit[1]".

No body, except one who is quite ignorant of the meanings of conditions beyond one's control or intention of disobedience, can dare interpret it in terms of relaxation for the people of China and Europe. Anybody who knows the meanings of verse would never dare interpret the verse in that sense. This verse does not in any way refer to those who are habitual carrion eaters or blood suckers or have a craze for pork and eat all that is slaughtered in any name other than Allah as a matter of routine. Such an interpretation would practically negate the Quranic injunction.

If the prohibition was meant for those who were used to all the prohibited things, then such exception would have granted them a free license. If they say the prohibition was meant for those who

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1. Here it may be noted that the Arabic words *Idtarra, Baghin* and *Aadin* mean conditions beyond control, garden and habit in Urdu respectively and the learned writer Syed Maududi has satirically referred to its Urdu meanings.

already avoided such things, then what was the need for such prohibition for them. In fact the condition of 'a situation beyond control with no intention of transgression' is meant for one who is dying of hunger and nothing except the prohibited is available to save his life, he is permitted to eat from the prohibited thing only that much which is inevitable to save his life without the least intention of transgressing the Divine limits. The same is repeated at another place prohibiting pork and the carrion as follows:

> However one dying of hunger, can eat of any of these forbidden things without any inclination to sin. (5:3).

There is a world of difference between this exemption and the contention that the pork be permitted for the Europeans and Chinese, because they have a craze for it, under the cover of exemption given in the verse:

> (Whoso is left with no option, with no inclination and no intention of transgression)

and that too to lure them into the fold of Islam. If permissiveness and relaxation is made just to accommodate various nation's likings and desire, then liquor, gambling, adultery, usury and so many other things shall have to be permitted one after the other. The question is what is the fun in proselytizing to Islam, the people who are not prepared to accept the injunctions, limits and prohibitions ordained by Allah? Islam is in no need of such people, then why should Islam strike such a bargain with them?

To start with, you could not appreciate the logic of prohibition of pork. Pondering over it further you found that stomach and moral incentives are poles apart, hence you arrived at the conclusion that religion has no right to impose any restrictions of lawful and unlawful in the matter of food and drinks. It unfolded the secret that your knowledge about physical science is no more than your knowledge about the holy Quran. It is no shame for an "enlightened and educated person" to be ignorant of Quran but so much ignorance of the science is no doubt very shameful. You are still ignorant of the relationship between your physical built-up and your inner self and between your physique and your diet.

It is by no means surprising that the diet restores the body's spent up constituents and builds its tissues and nerves rejuvenating entire old body into a new physique within a few years. What is surprising is that diet has nothing to do with the inner self. The world of science was generally unaware of this fact before, but the recent scientific research on dietetics disclosed the fact that diet has an unmistakable effect on one's morals and intellectual faculties. Hence our scientists are busy exploring the effects of different foods on our heart and mind. It appears our graduate friend is not up to date in scientific informations otherwise he could not dare to assert that stomach and the faculties of mind are, as a matter of principle, poles apart.

9

Fallacy of Rationalism[1] - II

Rationalism and naturalism are being projected with great humdrum by the West for the last two centuries. And who can deny the power of publicity. One cannot shield his heart and mind from the influence of a thing being constantly and frequently brought before his eyes and drummed into his ears. Thanks to the force of propaganda, the world has at last conceded that western sciences and culture are based entirely on rationalism and naturalism . Although a critical study of the western civilization shows, beyond doubt; that it is neither based on rationalism nor naturalism. On the contrary, its entire structure stands on feelings, lust and urges, The western renaissance was nothing but a revolt against reason and nature. Discarding logic and reason, it turned towards whims and

1. This article was published in the issue of June 1936, Rabiul Awwal 1355 AH. of the monthly *Tarjumanul Quran*.

feelings and material urges. It relied on moods instead of reason, and rejecting rational guidance, logical reasoning and innate intuition, made perceptible material results its real criterion. Rejecting nature's guidance, it preferred to be guided by desires and urges, regarded everything as baseless which cannot be measured and weighed, condemned every thing as negligible and worthless which did not produce any perceptible material gain.

In the beginning even the West was unaware of this fact. Hence despite going against reason and nature, they remained under the illusion that the new era of enlightenment, ushered by them, is based on rationalism and naturalism. Later the truth dawned on them, but they had not the courage to confess it. Hypocrisy, materialism and submission to the urges of body and instincts were given the cover of rationalism and naturalism. But now the cat is out of the bag. Irrationality and violation of nature is so much obvious that it cannot be concealed under any cover now. Hence there is an open revolt against reason and nature. The banner of revolt has been raised. Everywhere, right from the sacred precincts of learning and thought to social, economic and political fields, this revolt can be noted. With the exception of a section of conservative hypocrites all the leading personalities of the modern world confess that urges and desives now rule their civilization.

However, the orientalists and the

westernised of the East are still a few steps behind their leaders. The education, the intellectual atmosphere and the factors of culture and civilization responsible for their intellectual evolution, demand unconditional submission to physical desires and urges and devotion to materialism on their part, and they are submitting to it. But the stage when the cat comes out of the bag is yet to arrive. They are still insisting in their writings and speeches, that they would accept nothing but reason and nature, hence they call for logical reasoning. They refuse to accept any thing not proved by cogent arguments and the evidence of nature.

But all this bragging is motivated by the same mentality which is neither rationalism, nor naturalism. An analysis of their articles shall reveal to you that they are unable even to grasp the implications of logic and intuition. What they call pragmatism comes out to be empiricism, when probed. Empiricism is something that is solid and weighty, and that can be measured and enumerated. Anything which cannot be assessed by measurement, counting or weighing in the balance is of no use to them.

They consider it illogical to believe or to follow anything until and unless its utility is established in that particular sense. Even their claim of following nature's guidance cannot stand scrutiny. By nature they do not mean human nature but animal nature which is devoid of intuition and

conscience and has only passions and animal appetite of sex and stomach. They consider worth acknowledgement only that which can materially be felt, which can satisfy desires and fulfil physical and sensual urges, and whose return is instantaneous and visible, and whose harm is either invisible or apparently less than gain. But the requistes of human nature which are important intuitionlly, whose harms or benefits are not material and sensuous but psychological and spiritual, are superstitions labelled by them as nonsense, worthless and negligible. It is obscurantism, superstition and conservatism in their view to acknowledge or to give any importance to such thinking. With such digression from reason and nature, they still claim to be rationalist and naturalist. Yet their intellectual bankruptcy does not let them realise this contradiction at all.

Education and refinement of thought should at least serve to remove confusion in the views, enabling a person to adopt a clear and straight thinking, draw correct conclusion by putting their propositions in proper order, and avoid contradiction and confusing of issues. But barring a few exceptions we generally find our educated people deprived of even preliminary benefits of intellectual evolution. They cannot even determine their exact stand, understand its logical requirements and, keeping it in view, adopt a way of arguing relevent to their stand. Going through their writings or discussing with them any issue, the first impression

one gets is that they are badly confused in their views. They start discussion with a certain standpoint and then go on shifting it on each step. They can neither choose propositions, intelligently enough, to establish their point of view nor can they arrange them in logical sequence. One cannot follow, from the begining to the end, what is exactly the issue and what they want to prove and establish. It is so because the modern civilization and the education under its influence is mostly inclined towards feelings and material realities. It stirs desires, develops awareness of demands and requirements, impresses the importance of feelings and perception, but does not duly regulate the indtellect and the mind. It no doubt creates vanity as a lust, rather vanity of criticism and reasoning and this vanity exhorts them to criticise each and every thing in the name of rationalism and to reject any thing which they are unable to grasp. But truly speaking, their minds are really bereft of rationalism and the ability to solve any issue or to form a considered opinion in any matter.

This irrational rationalism is displayed in matters relating to religion mostly, as these are the matters that come in fundamental conflict on each and every point with the western concepts in spiritual, moral, social and collective fields of life.

Talk to any modern educated person on any religious issue, but first get an affirmation from him of his being a Muslim to test his state of mind, and then put before him an injunction of the *Sharia*

(Islamic code) alongwith its authority. He will just shudder his shoulder and comment in a very philosophic style: "It is all mullaism. Bring me some rational argument. If you have only some sayings to quote and no logic and reason, I am not going to accept it". Just these cursory remarks are enough to disclose the secret that such a person is poles apart from rationalism. Even after years of education and academic grooming he is still ingnorant of the rational requisites of argumentation and the proper stand of the seeker of argument.

Rationally, there can be only two positions of a person with relevance to Islam. Either is he a Muslim or a non-Muslim. If he is a Muslim, it means that he has conceded that Allah is the Supreme Authority and the holy Prophet is the authentic Messenger of Allah. He has also committed that he will surrender uncoditionally to all the injunctions conveyed to him by the authentic Messenger of Allah. He has thus surrendered his right to demand any rational proof of argument for each and every injunction.

Being a Muslim he is expected only to ascertain whether a particular injunction has been issued by the authentic Messenger of Allah or not. And, as soon as it is proved that any injunction is authoritative, he must obey it. He may ask for rational justification just for his own satisfaction and knowledge only after compliance of the injuction. But subjecting compliance to rational justification of any injunction and refusal to obey

any injunction on the ground of dissatisfaction after committing to obey prophetic injunctions unconditionally amounts to denial of the authority and authenticity of the holy Prophet (saw).

Such a denial is nothing less than infidelity although he had started his discussion with the affirmation of Islam. Now if he prefers for himself the position of an infdel, his proper place is not inside but out side the pale of Islam. He must first show at least this much moral courage to disown faith in Islam, then only would he deserve to ask for and get rational justification for any Islamic injunction.

This is what commonsense demands as a rule and no system and no regulation, can stay without it. No governemnt can stay even for a moment if every person starts demanding rational justification for its orders and refuses to submit to any order without getting its satisfactory justification. No army can be called an army if every soldier starts seeking reason for his commander's orders and demanding his satisfaction before compliance. No school, no college, no association, in short no system can work on the basis of satisfying each and every individual prior to the compliance of its order.

Anybody who joins a system or organization does so only when he accepts and believes in the authority of that system as supreme authority, and as long as he is a part of that system, he is duty-bound to obey its supreme authority, may he be

convinced and satisfied with any order or not. To violate any order is no doubt a crime but it is a different matter. One can remain a part and parcel of a system even if he commits any violation of any part of it.

But to subject obedience to personal satisfaction, even in the smallest issue, is to refuse to submit to its final and supreme authority, which is a clear revolt. If such is the attitude against a government established by law, the culprit shall be tried for rebellion. In case of army, such person will face court martial. In case of an educational institution he will be expelled from school or college within no time, and in case of religion he will be declared aspostate. This is all so, because no system can afford such questioning of justification within its rank and file. The proper place of such a seeker of justification is not within but outside a system. He may challenge any order in a system, but he must have first to denounce his faith and belief in that system.

Unconditional faith is the first and foremost requirement of Islam. It calls people to believe in Allah and His Prophet first, instead of issuing injunctions. All arguments and justifications have been exhausted to establish Allah and His prophet as the final and supreme authority. Every possible rational justification and evidence from Nature is meant to convince man that Allah is the only authority in the universe and Muhammad (peace be upon him) is His authentic messenger and prophet.

Scrutiny and rational justification should be sought on this fundamental issue as conclusively as necessary for satisfaction and conviction. If you are not satisfied, by any reason and logic, you will not at all be forced to embrace Islam, nor shall any Islamic injunction be imposed on you. But the moment you embrace Islam, you become a "Muslim", that is you have committed yourself to the unconditional obedience of Allah and His prophet. Now you are not expected to call for argument and justification for each and every order, and now compliance and obedience is not at all subject to your satisfaction. The first and foremost duty after embracing Islam is to submit to the orders give to you by Allah through His prophet without any ifs and buts.

> The saying of all (true) believers when they appeal unto Allah and His Messenger to judge between them, is only that they say, "We hear, and we obey", (24:51).

It is not at all compatible with faith to argue and to seek justification as a condition for obedience and submission. This juxtaposition of opposites is clearly against commonsense. A believer would never seek arguments and justification and who ever seeks arguments and justification cannot be a true believer.

> And it becometh not of a believing man or believing woman, when Allah and His Messenger have decided a matter for them that they should (after that) claim any say (33:36).

The magnificent task of reform and organisation performed by Islam is all due to this rule alone. Once the belief was instilled deep in

hearts and minds, the believers halted where they were asked to stop. And whatever was enjoined millions and millions of people adopted it forthwith. Reform of human morals and regulation of social activities by the holy prophet, in a short span of 23 years, could never be possible, had submission to these imaginations depended on rational justification for each and every order and explaining the wisdom of all do's and don'ts.

But it does not at all mean that the Islamic injunctions are irrational, or any of its part is devoid of wisdom and prudence. Nor does it mean that Islam demands blind faith and puts any bar on its followers on their search of the logical and natural base or probe into the wisdom of its injunctions. In fact it is just the reverse. Insight and prudence is indispensable for proper following of Islam. The more one understands the wisdom and prudence of Islamic injunctions, the more he will be able to follow it properly.

Islam is not against such comprehension and enlightenment, rather it encourages it. However, there is a world of difference between this intellectual probe and scrutiny which is governed by an urge to obey, and that rational test which instead of being governed by an urge to obey is in itself a requisite for submission. A Muslim is he who is fully convinced and offers unqualified submission first and then strives to probe into the wisdom of injunctions.

It is not necessary that he must succeed in finding out the prudence of each and every injunction. He is fully convinced that Allah Almighty is the supreme and ultimate authority and the Prophet is his authentic messenger and spokesman. What he needs is the attainment of complete enlightenment and getting as much evidence as possible to substantial his belief. If he succeeds in getting what he is striving for he thanks God for it, but if he does not succeed he goes on obeying the injunctions without the slightest hesitation because of his conviction and faith in Allah.

This seeking of more and more evidence can by no means be compared with the attitude where submission and obedience is subjected to satisfaction in each and every matter.

Recently a statement issued by a Muslim organization has come to our notice. This organization is comprised of well educated persons who do not shun religion. This organization is doing, according to them "meritorious" service to Islam. What they preach in the name of religious "reform" is that they are advising Muslims to refrain from ritual sacrifice on Eidul Azha and to donate that money to charitable institutions, help the widows and the orphans and provide employment to the jobless. Somebody perhaps objected to this campaign, detail of which we do not know. What has been said in rebuttal of the objection is as under:

> "Nobody has so far cared to explain the wisdom and benefits of the ritual sacrifice on Eid-ul-Adha except blindly

advocating and following an age-old practice. We shall be grateful to anybody who enlightens us about the wisdom of this ritual sacrifice".

This is just a sample of the intellectual approach of those who call themselves educated and enlightened. On one side is their loud claim of "rationalism" and on the other side is such a rigid show of "irrationionalism". The two sentences quoted from them above are enough to show that they have not yet determined their position. If they are speaking as a Muslim then they are bound to concede to the commandments of Quran and Sunnah first and then ask for any reason and justification, and that too for the sake of enlightenment and satisfaction and not as a condition for submission and obedience. But if you ask for reason and rational justification as a pre-requisite for submission and obedience then you have no right at all to speak as a Muslim. Such a seeker of rationality and wisdom should first accept the position of a non-believer, and then and then only shall he be entitled to raise objection on any Islamic teachnigs. But he will have no right to give verdict on any Islamic issue as an authority on Islam.

Both of these are quite contradictory to each other and it is irrational to take both the positions at a time and fail to fulfil requisites of even one position. On the one hand they pose themselves not only as a "Muslim" but as a juristic authority on Islam as well, while on the other hand, they give no importance to traditions and commandments of

Quran and Sunnah and refuse to submit even if it is proved beyond doubt that a certain commandment is from the ultimate Authority, and ask for the rational justification and pragmatic benefits of the divine injunction before compliance.

In other words, they are not ready to submit to any injunction proved to be a Divine and Prophetic injunction until and unless they are themselves duly convinced of its wisdom and pragmatic benefits. They will reject any injunction forthwith, if they are not convinced of its benefits, or feel such benefits are not substantial enough. They will propagate against it, prove it irrelevant, meaningless and useless, rather a harmful and extravagant ritual and try their best to prevent Muslims from following it. Is there any wisdom that would allow mixing up of such conflicting attitudes and contradictory positions? No doubt, any body can ask for justification and rationality but first his own attitude and approach should be rational.

Rational and pragmatic benefit is nothing very specific, but relative and proportionate. One may consider a particular thing beneficial while the other may declare it damaging, yet another may admit some benefit, but consider it immaterial as compared to some other more beneficial thing. There is much to differ in pragmatic benefits. Every one has his own concept of benefit, and decides according to his concept as to which of his own experience or others is beneficial or not. One may be after immediate gain and avoid immediate loss. His

choice shall definitely differ from the other one who has his eye on the ultimate end.

There are so many things which are beneficial in one way and harmful in some other way. One adopts them because he is ready to bear harms for the sake of benefit. Other one avoids it as he considers it more harmful than beneficial. There is also a difference in pragmatic and rational benefits. One thing is pragmatically harmful, but prudence advises to face harm for a bigger rational benefit. There is some other thing which is pragmatically beneficial, but prudence gives its verdict against it to avoid its rational harm. It is not possible to elaborate the pragmatic and rational benefits of some thing in such a way as to convince everybody of its utility leaving no room for refusal.

Such an elaboration has never been possible of rational and pragmatic advantages of not only ritual sacrifice, but Salat, Fasting, Hajj, Zakat, and all the other commands and prohibitions of *Shariah* making its utility crystal clear to all and sundry and convincing them to submit and obey. Had it been so, not a single person in the world would have avoided Salat, Fasting and refused to pay Zakat or go for Haj pilgrimage. This is why the injunctions of Islam do not depend on everybody's understanding and experience but solely on faith and submission. A Muslim has had faith in Allah and His Prophet and not in pragmatic or rational benefits. He does not call for any rational or practical proof of the utility and benefit of a certain thing to make it acceptable

for him, or establishment of its harm to reject it. He concedes only that which is established as an injunction from Allah and His prophet and refuses all that does not come from Allah and His prophet.

Hence the main question is whether one believes in wisdom and experience or in Allah and His prophet. In the first case, he has nothing to do with Islam, and he has no right to speak as a Muslim and to advise the Muslims to keep away from the "so called Sunnah" (*i.e.* ritual sacrifice of animals) of the improductive land (Arabia)". In the other case, the point of discussion should not be pragmatic and rational benefits but the question whether animal sacrifice is just a ritual innovated by the Muslims or is it a submission to Allah who is pleased with it and a sacred practice introduced in his *Ummah* by the holy Prophet (saw).

10

Reconstruction or Destruction[1]

Mr. Niaz Fatehpuri has published a detailed review on the monthly journal, Tarjumanul Quran, in his monthly magazine *Nigar* in its issue of June, 1933 for which I am grateful to him. Such reviews of the journals are not generally discussed and criticized, but the learned reviewer, has in his review, expressed some views which relate to the fundamental elements of his concept of religious reconstruction. It is one of the foremost objectives of Tarjumanul Quran to correct misconceptions about religion, hence I feel it opportune to avail the very first chance to give my comments.

He writes:

> This journal's (Tarjumanul Quran) objective, as is obvious by its name, is to present meanings and teachings of the holy Quran in their true sense before the people. No body of course can deny the utility of 'his objective. But as the learned editor has himself admitted, this objective is not

1. This article was published in monthly *Tarjumanul Quran* in its issue of July 1933, Rabiul Awwal, 1352 h.

easy to be achieved. To be a preacher or reformer was not difficult in the past, when religion used to be nothing but blind following of ancestor's views and conservatism. But now when modern science, new ideas and discoveries, having enlightened the minds with freedom of thought and conscience, have opened quite new avenues of thought and action, the religion cannot survive on the argument that "such was the practice of our ancestors" and "they thought so."

Earlier oneness of Allah was discussed, now even the very existence of Allah has become a debatable issue. In the past the authenticity of prophetic guidance was proved by his miracles, but now the magnetics can produce thousands of miracles like those of the Prophets and Messengers. Earlier a preacher could call the Heavens for help turning his face towards the sky but now the very existence of sky is denied, how can any help be sought then from the heavens. In short, this is no longer the age of "belief in the unseen", but the age of "belief in experience and observation". Thus it is not easy for anyone to stand in defence of religion at this critical juncture when even the idea of religion is being questioned".

He further says:

The Quran is divided into three parts according to its teachings.One part comprises of moral teachings, another contains beliefs and the third part consists of stories and parables. The first part needs no much discussion and arguments because moral teachings are almost common in all religions and every body concedes that the Islamic teachings are neither different nor inferior to any other religion's teachings. However, second and third part needs much attention, because the modern sciences and discoveries have created many a doubts about these two parts of the holy Quran. Whoever succeeds in removing these doubts shall, no doubt, deserve to be called the revivalist (mujaddid) of the century. I shall therefore suggest that the true sense and meaning of the Quranic verses about beliefs and stories should, under a separate heading be fully comprehended tc counter the objections often raised by the researchers and scholars of today.

Concluding, he writes:

> I, therefore, invite him to start with the discussion on the nature of revelation and inspiration, on which alone depends the understanding of the true nature of the Quran. Next should he take up the issue of the Hereafter, the true determination of which would decide what is religion or irreligion. I would like to know how he explains the terms Allah and the Hereafter before presenting my doubts and objections. I will be too happy if he succeeds in removing my doubts, as the belief in the Hereafter is the main reason of professing Islam, not with conviction but with fear, because most of the Muslims find no other way out.

Leaving the side issues referred to by the learned reviewer, I shall discuss only those issues which are matters of principle. He has divided the Quranic teachings in three parts but we can easily divide them into two parts. One is concerned with those matters which are beyond our knowledge and perception hence we cannot claim any view to be absolutely correct or incorrect with confidence and logic. These are the matters in which Quran calls us to believe without physical perception and observation. The other part relates to the matters which are not beyond our knowledge and perception and it is possible for us to form our opinion on the basis of perception and reason. The first part covers the issues of Divine existence and his attributes, angels, revelation and the revealed books, prophethood, life after death, punishment and recompense in the life hereafter and other such issues, and the like beyond the scope of our knowledge and perception described in the form of stories and parables irrespective of the fact that they may be beyond common human perception. We

may not be in a position to form any definite opinion about their veracity and soundness owing to the inadequacy of our knowledge and perception. The second part comprises all those matters which relate to the Islamic teachings of wisdom, purification of "self" and organization of the human society.

In the opinion of the learned critic, the second part need not be discussed at all, as Islam presents nothing different from other religions. Only the first part should, in his opinion, be discussed, because doubts and apprehensions are mainly about the issues discussed in this part. Then the question arises, why doubts and indecision are cropping up in these matters? His answer is that, in the past, people believed in the Unseen because of their ignorance and conservation, but now the modern sciences and discoveries have laid quite new foundations in thought and action, and enriched the minds with freedom of thought and conscience. The era of belief in the Unseen is now over giving place to belief in experience and observation.

This view is based on certain fallacies, the first of them being the failure to find out the real difference between the past and the present age. Unfortunately not only Mr. Niaz but quite a large section of people suffering with the misconception that religion was a source of knowledge and enlightenment only in the dark ages of the past, and it has lost all its utility now after the emergence of the dazzling light of modern sciences. But

rationality and sciences are no monopoly or creation of this age. These sciences had been the source of knowledge and enlightenment in the past as well and those people too considered religion as out of date and ineffective in the presence of new ideas, theories and inventions.

These ideas and scientific advancements of that age were similarly considered as conquests providing incentive to the faculties of mind and body rendering the heritage of the past worthless and leaving no room at all for "belief in the Unseen" even in that age of enlightenment. Similar had been the situation during the period from second Hijra century to fourth century. The philosophical views of the thinkers like Plato, Aristotle, Epicurius, Zeno, Berklese, Alexander, Firdausi, Platinus and others spread in Muslim countries and opened a new era of philosophical thinking and rational interpretation. The people of that age took it in the same way as today.

The new and novel line of thinking and freedom of mind and conscience created the same doubts and suspicions about their religious convictions and beliefs. But then what happened? Most of the theories and philosophies conceded and adopted by the people of that period, proved wrong later on. The dazzling light of knowledge which had dimmed the glow of religion lost all its light and brightness with a single turn of time. Their "modern sciences" were rendered obsolete. Their latest "discoveries" lost all vigour to lay new "foundations

of thought and action". Their view and research became so out-dated that even an ordinary student of today does not hesitate in declaring their reasoning, based on their belief and firm conviction, in the scientific nation of their age as absurd and meaningless.

Now it appears as if history is repeating itself when some body says that the religion could convince and satisfy the people of the age of ignorance but not the enlightened people of new era. We are sure that the loud claims made about the modern scientific researches and discoveries shall meet the same fate as the past researches and discoveries have met, and these new pursuits of mind and action are destined to become outdated with the passage of time.

If you go a little deep in these scientific exploration of which you are so proud and discuss with scholars and scientists doing this research and exploration, you will find that they too, like the past theories and explorations, cannot boast of their being undoubted truth which can never be challenged with certainty and with no possibility of contradiction.

All these contentions and theories, however modern and scientific they may be, are in fact based on mere suppositions and probabilities, imaginations and suspicions and become out dated and obsolete with the passage of time and all the under currents of new thoughts and ideas emerging

out of these undependable scientific explorations and inferences would have to give way to newer ideas and thoughts.

In such a situation, thus, a sensible and mature person needs not be afraid of the modern sciences and ever new explorations and discoveries opening new venues of thought and action, and enriching the minds with freedom of thought and conscience. On the contrary, a sane and mature person is expected to go a bit deep into these sciences and explorations, and try to find that whatever ideas and suppositions clash with the religion have any sure, definite and undeniable foundation or not. If they are based on undeniable grounds and clash with the fundamentals of religion, only then shall the question arise whether one should believe in the religion or the conclusions of scientific research.

But in case these are only suppositions and the creation of mere imagination or some conjectures creating doubts and suspicions, then there is no need to be panicky if such suppositions clash with religion, as religion is based on conviction and faith against which conjectures and presumptions and doubts and suspicions carry no weight. And if religion is something conjectural and presumptive, then the modern scientific theories based on similar conjectures and presumptions have no edge and preference over religion.

Those, who are overawed by modern sciences

and its explorations and think of amendments in religion under that complex, are obsessed with the idea that the modern science and its explorations are something new and fresh and it is just to keep pace with the march of time even if these ideas are mere conjectures or theories and even if these ideas have not been tested and criticized threadbare with deep scholarly insight. Such are the people who developed a craze for exploring new ways and means in thinking and practice, although they know nothing of these new trends as to which of them are sound and logical and which are mere childish. Similar is the case of those who claim to be the champions of freedom of thought and conscience. Little do they know that unqualified freedom of thought and conscience is very dangerous if it is devoid of vast and mature knowledge, deep and discerning eye and a balanced and right-thinking mind. And this is something not so generously doled out by Allah as has been presumed these days.

The second view, which is an offshoot of the first view, is that this is not the age of belief in the unknown, but of the belief in experience and observation. I have failed to understand what the learned critic in fact means by these words. If he means to say that what cannot be seen cannot be accepted today without experience and observation, then he is absolutely wrong. In other words it means that now the people have agreed to be confined within the precincts where the only source of knowledge is experience and observation, and

where their senses can work. They have stopped thinking and forming opinion through analogy and deduction on all the matters beyond this orbit. But anybody who has studied modern science and its explorations even cursorily, shall not agree with this statement. Leaving aside philosophy and metaphysics,which exclusively discuss the Unseen, take up science and its physical aspects on the basis of which you are talking of belief in experience and observation. There is no field of science where research does not depend on the affirmation of power, energy, law, nature, matter, relationship between cause and effect and other such matters. Who is that physicist who does not believe in these things? But ask the biggest scholar whether he has any knowledge of the reality of any one of these things. Have his senses reached to the depth and roots of any of these elements? Whose nature has he grasped through experience and observation? And whose existence can he amply and visibly prove? Is it not the belief on the Unseen?

These words can also be interpreted as saying that now people believe only that which is established by their experience and observation and which is physically and materially felt and seen by every body. But no sane person can dare say so, because it is quite obvious that it is not humanly possible for each and every person. Rather most of these informations are the exclusive field of particular groups and individuals accepted as specialists. All such informations are no doubt in the

observation and experience of the specialists but the people in general have to believe, in what is neither observed nor experienced by them, just on the authority of a few specialists of their respective fields. Is it not belief in the Unseen?

There can be yet another meanings of this rule that every person today only believes in what he himself experiences or observes and does not accept what has not been observed or experienced by him. Nothing can be more absurd of a human mind than this assumption. A person with such an attribute was neither found earlier, nor even now, nor is expected to be ever found. If there really exists any such person any where round the globe he should be pointed out and it shall, no doubt, be the most sensational discovery of this age.

In short, this assertion viewed from any aspect, carries not an iota of truth. Experience and observation, too, testify that it is as much the age of belief in the Unseen as it had been in the good old days. In fact belief in the Unseen is something quite indispensible for man now and forever. Every one of us has to believe in the Unseen in almost every matter. If one pledges to go only by his experience and observation, he will have to clear his mind of all the informations made by him a part of his knowledge and conviction by simply relying on others. He will have to boycott all the means to acquire knowledge beyond his experience and observation. But he will not be able even to survive in such a state of affairs, what to speak of doing any

thing in this world.

Truly speaking, total negation of the belief in the Unseen and unstinted affirmation of only the belief in experience and observation is possible neither now, nor can it be expected in future in a more enlightened period. Therefore, in any case, in any period and in any situation man is bound to believe many things, simply relying on others, without insisting on his own experience and observation. Still there are other things which are to be believed on the basis of continuity of an assertion. As for example, every body believes that arsenic is a lethal drug, though he has neither experienced it, nor has he seen any body dying of it. Then there are some other things which are to be believed, simply on the report of one or several reliable persons, as the law courts rely on evidence, because without it the legal machinery cannot function even for a moment. Moreover, there are things which are to be believed simply because an authority on the subject has said so. Every student has to accede to such assertions in schools and colleges. Without acceding to the assertions and research of the leading scholars and experts and believing in their theories and explorations he can neither move a step further in the field of learning, nor can he ever be able to explore, by himself, the scientific facts like those scholars and experts.

Thus it is now established that we are compelled to believe, without our personal experience or observation in all such matters, on the

experiments and observations of others. What remains to be questioned is where and in whom to believe without experience and observation.

As a matter of principle everybody admits that conceding to any assertion without prior experience or observation is possible only in case of that individual or group of persons who are comparatively better informed and equipped and who command better sources of knowledge in a particular matter. That is why a patient does not contact a lawyer but a doctor for his treatment, and a litigant does not contact an engineer but a lawyer to fight his case. Then how is it that, in metaphysical and spiritual matters, it is disputed as to who should be accepted as authority, philosophers and scientists or the established religious and spiritual leaders of the world? Whether people like Kant, Spencer, Einstein and Bergusson should be accepted as authority on the issues like God, angels, divine revelation and inspiration, soul and life after death, and recompense and chastisement in the Hereafter, or the outstanding and revered personalities like Abraham, Moses, Jesus Christ and Mohammad (peace be upon them).

So called exponents of freedom of thought and conscience are inclined towards the first group and examine the assertions and claims of the Prophets in the light of the theories and assertions propounded by the first group. Whatever they find compatible with the findings of these scientists and

thinkers, they accept, not because that has been said by the Prophets, but because it conforms with the findings of their accepted philosophers and thinkers. Unfortunately such compatibility is not found anywhere. Hence all concepts and views of the prophets and religion are rejected as incredible.

On the contrary, the stand of conservatives and the traditionalists is (what the modernists call them to ridicule religion) that metaphysical and spiritual matters should not be referred to the scientists and rationalists and *vice versa*. Both of them have entirely different domains. To consult a scientist in matters of religion or spiritualism and a religious scholar on the issues of physics and chemistry is nothing but a fallacy and something basically wrong. A scientist or a philosopher, however expert he may be in his particular field, is no better than a layman in the matters relating to religion and ethics. The issues relating to spiritual and metaphysical matters are exclusive domains of the prophets alone. Only they are authority in such matters, as they only have the means to know these facts. Therefore only they should be accepted as the final authority on these issues. You may, no doubt, question their credibility and insight in the metaphysical and divine matters, but as soon as their credibility is established or proved, you are left with no option, but to believe whatever they say on the basis of their insight and knowledge. To deny them or to argue against them shall amount to denial, by a blind man, of the existence of the sun,

daring to refute the persons with open eyes. Howsoever great a philosopher such a person might think of himself, but what would those, who are seeing the sun shining, would consider of him needs no comments.

It can be said that whatever the prophets have said about the matters beyond our observation and experience gets no support from the modern sciences and explorations, hence the people suffer with doubts and suspicions, yet they remain Muslims as they have no other plausible option. But I challenge, nothing of these sciences and explorations are as definite and indisputable as the fundamentals of Islam. If there is any such thing, it should be brought forth, so that we may judge whether Quran should be believed or the modern sciences and explorations. And if there is no such thing, and certainly there is no such definite proposition as is evident from your own words of "doubt and uncertainty" and "no choice but to remain a Muslim" then it can pertinently be questioned as to whether modern sciences and discoveries depend merely on the weapons of conjectures and presumptions in their campaign against religion.

The self-styled champions of freedom of thought and conscience wish to subdue and defeat religion just with the glitter of their weapons and not because of its defenceless attacking potential. Modern science and explorations are by no means dependable in matters beyond observation and

experience in spite of all the importance given to the modern sciences. The utmost role science can play is to shake your confidence and conviction in some realities and make you non-committal on the issues of Divine revelation and inspiration, life after death, punishment and recompense in the life hereafter, existence of angels and of God Himself.

It is by no means possible for these sciences to help you any way to remove your difficulty of remaining Muslim willy nilly, and favour you with ample justification to openly denounce Islam. These sciences are unable to arm you with any conclusive arguments that may enable you to refute outright the realities mentioned above. To refuse the existence of any thing it is not enough to say that there is no proof of its existence. Hence these modern sciences and discoveries take you, at the most, to doubt and uncertainty. Rationally speaking it is the worst situation. Knowledge and science are worse than ignorance, if they fail to provide conviction and faith to the man, make him suffer with indecision, and leave him in apprehension and restlessness, pushing him into the quagmire of willy -nilly remaining Muslim, lacking the moral courage to shun Islam.

The only way out of this dilemma is the belief in the Unseen. Once you accept a person as your prophet, fully convinced that he is an authority on matters relating to God and spiritualism, and that he is not a liar, then there remains no possibility of any doubt and uncertainty in the matters beyond

your observation and experience.Your faith and conviction is established on a firm foundation which cannot be shaken by any modern science and discoveries, any new undercurrent of theories and action or the loud claim of freedom of thought and conscience. This is why the holy Quran very clearly explains that this book is meant to guide those who fear Allah, and whose foremost attribute is that they believe in the unseen.

A guidance for the God-fearing who believe in the unseen.

If you demolish this fundamental principle, you cannot form any opinion, the soundness of which you are yourself convinced and can make others convinced, about those articles of faith of the religion which you yourself have no means to substantiate.

Now the final question remains as to how can one ascertain that a particular person is really a prophet, that he is the final authority in matters Divine, that he is so veracious that we should believe him even if he relates to us imperceptible and incomprehensible matters of the Unseen and whom we can say with conviction that he is never a liar.

Answer to this question depends on two facts. First, we should examine his life on the highest possible standard we can think of for examining a person, and secondly we should deeply scrutinize what he says to us and which is not beyond our knowledge and comprehension, and about which we can form a reasonable opinion. When it is established as a result of these two tests that the person is matchlessly true and imparts flawless and

perfect teachings of piety, rectitude and wisdom, there remains no justification why should we not call him veracious or suspect, without any unchallengeable knowledge and comprehension, that he has forged such a gigantic fraud of God, angels, unshared supreme authority, revelation and divine inspiration, resurrection after death, hell and paradise, all just to deceive the world.

Hence, the third fallacy of Mr. Niaz is that he does not consider the first part of the Quran worthy of any discussion, which we call the second portion according to our classification. According to him all religions are almost alike in this respect and the Islamic teachings are neither different from, nor inferior to, the teachings of other religions. On the contrary, we assert that the verdict for the truthfulness of the second and third parts of the Quran, according to his classification (or the first part in our opinion) can only be given after a detailed scrutiny of the prophet's life and all those portions of the Quran which are not concerned with the matters of the Unseen and beyond our observation and experience. We should not limit ourselves to the assertion that this portion of Islamic teachings is neither different nor inferior to the teachings of other religions, but we should rather prove with arguments that these teachings are much better than and superior to the teachings of all other religions beside Islam. Without finally concluding this discussion the next issue of *'matters beyond our observation and experience,i.e. Unseen'* is, as a matter of principle, wrong to be discussed as

no settlement is possible without first settling the issue of superiority of Islam over other religions.

Mr. Niaz wants us to discuss resurrection, word of God and the Quranic verses relating to Faith and stories of various nations. But in my opinion, this discussion has two aspects related to two different groups. One of them does not believe in the prophethood of the holy Prophet (saw) and has some doubts about him. The other group believes in his prophethood but has doubts in matters Unseen. Naturally both of these groups have to be dealt with in different way in discussion. We cannot start any discussion without first knowing that the man we are talking to belongs to which of the above mentioned two groups. It is futile to discuss issues like resurrection, word of Allah and other matters of the Unseen with the first group, as it is not possible to arrive at any conclusion by discussing the details while there are differences on basic issues.

Our belief in the hereafter, the word of Allah and the very existence of Allah and His attributes is not because it is our own intellectual explanation or our experience and observation that has led us to such a definite and undoubted knowledge which cannot be refuted by any logical reasoning. If so, these issues could no doubt be discussed disregarding the issue of prophethood. But our conviction and absolute faith is based on the belief that the Holy Prophet Muhammad (peace be upon him) is the truest person and whatever has he said

about his prophethood and the holy Quran as the word of Allah is perfectly true. This is the basis of the assertion that, before discussing any side issue, the truth and reliability of the Holy Prophet (saw) should first be conceded.

So far as the other group is concerned, we cannot allow them to question the validity of what has been revealed in the Quran and reported by the holy Prophet (peace be upon him) about the matters beyond our observation and experience while this group claims belief in the prophethood of the Holy Prophet (saw). Anybody, who questions the validity of Quran and the Holy Prophet, will be considered from the first group. If he claims to belong to the second group then he must believe that every word of the Quran is correct and what has been said by the Prophet Muhammad (peace be upon him) is over and above every fault. However, he can raise any question from two aspects. Firstly whether such and such thing is really mentioned in the Quran and the Holy Prophet has really said so or not. Secondly, what is the real sense of all that has been said in the Quran and the Sunnah?[1]

1. It is interesting to note that the Editor, Tarjumanul Quran offered to print in his journal any serious and relevant discussion on the issue by the Editor, Nigar alongwith his own comments, provided the Editor, Nigar agrees to it. In reply to this article and the offer made therein, Mr. Niaz Fatehpuri stopped even exchange of his journal with Tarjumanul Quran.

11

Basic Defect of Our Education System[1]

In its last annual session (held in April, 1936), the Aligarh Muslim University Court has given attention to a very important and long outstanding issue *i.e.* reform of the defective teaching system of theology and other Islamic subjects and the need to generate true Islamic spirit in the University students. So far as the teaching of Arts, Sciences and literature is concerned the government universities have made best possible arrangements, at least as good as in Aligarh itself. Hence there was no need of a separate university for the Muslims. The idea of the permanent and separate university for the Muslims and its country wide appreciation and popularity was only because the Muslims wanted to learn modern sciences and yet remain Muslim without any doubt or confusion about Islam.

1. This article was published in the monthly journal *Tarjumanul Quran* in its issue of August 1936.

Government colleges and universities could not serve this purpose. Therefore, the Muslims needed an Islamic University of their own. Now there is no fun in spending lakhs of rupees in establishing and running a university if, like government universities, this university too produced the same type of graduates, who are either westernized Indians or Hindi oriented nationalists or communist atheists.

This matter should have been attended to in the very beginning. At the very outset when a separate university was in the offing, it should have been taken into consideration as to why we need a separate university for Muslims and how can this need be fulfilled. But some critic has very truly said about Muslims that they act first and think afterwards. Those who were out to build a university had no plan or pattern of university before them. They had no idea of what a Muslim university should be, and what should be its distinguishing features. Consequently a university got established in Aligarh just as there are other universities at Agra, Lucknow and Dacca. The only difference, made to justify the nomenclature of Muslim, was a little addition of theology in the syllabus so that if any body asked about its Muslim character, he could be shown the names of some religious books like *Qadoori* and *Hidayah* as a token of its Islamic character. Truly speaking, there was no peculiarity in the foundation and formation of this university which could make it distinct from

other government universities and an Islamic university in its true sense.

May be, the zeal and ardour for establishing an Islamic university would have given them no time to consider and plan a proper and appropriate pattern for it. But it is really strange, that even after fifteen years our educational protagonists could not think for once what was their real aim of establishing this university and that they are virtually heading in a quite opposite direction.

It was quite obvious from the very start that this educational institution is neither functioning on the lines of an Islamic educational institution, nor is it producing the desired results. The students of this university have nothing distinct from any government university. They lack Islamic character, Islamic spirit and conduct and Islamic thinking and approach. Perhaps there are less than even one percent of the students who have come out of it with the vision and ideal of a Muslim, trained to infuse a new spirit into the Muslim *millat* through their knowledge and intellectual faculties, or at least are able to do any remarkable service to their nation in academic field or practical life. Had the results been only negative it would have been bearable.

But the tragedy is that a large number of students graduating from this university are proving more a liability than asset for Islam, Islamic civilization and Muslim nation. They are not only

ignorant of the true spirit of Islam, but rather antagonist towards religion. They are not only indifferent but seem to have developed a sort of contempt for religion. Their way of thinking has been moulded in such a way that they are now even revolting against the fundamentals of Islam.

Recently a Muslim university graduate, who has hardly saved himself from apostatizing, has dropped some hints about the situation in Aligarh Muslim University in one of his private letters. This letter was not meant for publication, nor does the writer mean to describe the condition prevailing in Aligarh in particular. Therefore we believe that the letter's contents portray a true picture of the university's internal matters. Relating the story of his intellectual evolution, the correspondent says:-

> In Aligrah, I was faced with communism, the menace to the Islamic world from outside and the last evolutionary stage of westernism. Earlier I had not the least idea of westernism being any dangerous thing. But my experience in Aligrah made this fact crystal clear to me. There is quite a large number of students in this Islamic centre of education who have apostated to become zealous preachers of Communism. This group consists of a fair number of teachers also who try to get hold of all intelligent new entrants in the university. They had not adopted Communism to help and support the labour and peasantry, because their extravagant living contradicts their loud claims. They have adopted communism just to get a cover of a worldwide movement for their atheistic trends, and to justify their loose thinking and moral turpitude. I too was misled by communism. I considered it just an unauthorized edition of Islam. But a close and deep study revealed to me that there is a world of difference between the aims and objects of Islam and Communism".

This statement clearly reveals that the education in the university and its grooming of students is not only defective, but producing results quite adverse to the objects for which Sir Sayyad Ahmad Khan, Mohsinul Mulk and Waqarul Mulk wanted a separate university and the Muslims of India so enthusiastically welcomed this idea and contributed for its set up beyond their means.

Now just imagine an engineer who assembles a car that moves backward instead of going forward. Will you consider such an engineer expert in his trade who notices the reverse functioning of his car constantly, but never worries about finding out the defect in his design and assembling plan? Surely you may not find such a mechanical engineer. But it is very much true in the case of our education planners, who were planning to work out an educational setup meant to move the youth towards the ideal of Islam, but this set up worked quite contrary to their expectations. Such a state of affairs continued for 15 years at a stretch, but our educational experts could not find where the fault lies in the plan, if at all there is any fault in it.

At long last, the university court has now come to recall that " one of the foremost objectives of the Muslim university is to inculcate Islamic spirit as well in the students".

They have now constituted a 7-member committee for this purpose to work on the following lines:-

> "The committee should examine the situation as a whole and recommend such modern and progressive ways and means for teaching Islamic subjects as are compatible with the needs and requirements of today and project Islamic teachings in a most convincing way".

It is no doubt a most welcome move. As the saying goes, 'better late than never'. If our educational experts have realized that there is something wrong with their educational set up, and the adverse results it is producing are not a mere chance but the outcome of some serious fault and defect in its very plan and its working, let us ignore that delay and try to find out the defects in the existing educational plan and reshape it on a better and more suitable pattern.

But we are afraid these gentlemen have not yet fully realized their mistake. They are not ready to admit any basic defect in their education plan. They are just frightened to note the apparently hopeless output of the university and do not care to go any deep into the matter.

We wish we could be wrong in our apprehension, but the past experience compels us to have such apprehensions.

The constant decline during the last two centuries resulted into a frightful political upset in the middle of nineteenth century, but a few saviours emerged by the grace of Allah on the national scene to salvage the Indian Muslims from total destruction. There was, then, no time to go deep into the causes of this catastrophe and work out a

new line of action and a well thought out plan for national reconstruction. The foremost issue, then, was how to save the Muslims from total annihilation. Some of the leaders immediately started to improve the same old pattern to face the new onslaught and tried to make it workable in the new situation. Some others adopted the modern educational system and thus succeeded in averting the disaster to some extent.

But both of these moves proved to be a partial success, averting the immediate disaster and saving the Muslims from total destruction. Nothing more could be expected of such emergency moves. Now it is quite wrong and unreasonable to treat that temporary fill-gap arrangement as a permanent solution of the issue and insist to let that arrangement continue. The point to ponder is that neither the old pattern with a few alterations and amendments can enable the Muslims to compete in the modern world of science and technology, nor the adoption of modern western pattern of education can deliver the goods to the Muslims and lead them towards progress and prosperity, competing successfully with the progressive nations and yet maintain their distinct ideological entity.

Every system has its own aims and objects and is designed and planned to serve its own purpose. It is nothing more than wishful thinking that an educational system planned and designed to produce secular and materialistic lot of students would, if adopted by the Muslim nations, start

producing a generation with Islamic thinking and character. On the contrary what would actually happen after adopting western pattern of education is that the new Muslim generation would lose its Islamic character altogether and turn more secular and materialistic than the West within no time.

No doubt, as a matter of emergency both of the above mentioned sections were justified in either amending and altering the old system to make it workable in the present situation, or adopting the western pattern of education to save the Muslims from total destruction for the time being. But that could be justified only as a temporary and emergency measure. Any attempt to stick to any of the above two systems forever is irrational and without justification.

A reformer and a leader, in the truest sense, is he who applies his brain and works his way out in a certain situation as is best suited and most appropriate at the spur of the moment. But those, who follow their leaders, follow them blindly without even caring to apply their own mind. Any pattern or line adopted in a given situation, is mostly followed by such people blindly without taking into consideration the fact that it was only meant for an specific situation. It is quite possible that, with the change in the situation, what was suitable and appropriate before, may prove unsuitable and inappropriate now.

Those who still stick to the thought and

philosophy of the past century insist on the same old and stale ideas and pattern adopted a century back, although the times have changed a lot and new challenges call for quite a different approach to face them.

The tragedy is that both of these above mentioned sections lack new thinking and new means and methods to face the new challenges. The old school of thought feels contented with the introduction of some new subjects and a little change in the look to give the deceptive impression of it being some thing modern. The modernists consider it enough to add the subject of Islamiyat in their syllabus to show that they have thus met the requirements of Islam in their educational set up. They not only mislead the Muslims but also deceive themselves that they are amply giving Islamic orientation to the young generation through western system of education.

This blind following and deceitful Islamization cannot last long. A big upheaval has passed over and the next storm is just in the offing. India is soon to undergo a great political change. Other countries of the world too are fast moving towards a great revolution which may result unexpectedly in a more devastating revolution in India than the expected political change. These revolutionary changes would be far more serious and terrifying than the upheaval of 1857 in India. Keeping in view the present moral, religious and practical condition of the Muslims they do not look

strong enough to survive even the first onslaught of the impending storms. Their old and stale system has not the vigour and strength required to counter such upheaval. It may crumble and go down in the very first confrontation. As for the so called modernists, we are afraid they are rather in a more precarious position. We fear that the very first onslaught of western thought and ideas would sweep such modernists away from the mainstream of Muslim *Millat* and would, God forbid submerge them deep in waywardness.

It is, therefore, high time for the Muslims to get rid of the old and stale system of education as well as the modern system of secular orientation and work out a separate system of education of their own, as modern in its nature as possible, making best use of modern science and techniques but with undiluted Islamic orientation. This plan should be executed and implemented through those who are not only well versed in Islam but are also armed with firm faith and conviction and full of missionary zeal.

Let me say that the movement to revolutionize education, led by Sir Sayyad Ahmed Khan (may God forgive him) and started from Aligarh was with the immediate aim of enabling Muslims to progress materially in the modern age and fulfil its requirements, save themselves from economic and political elimination by acquiring modern education, and let them not lag behind other Indian communities in getting their due share

in the new administrative set up of the country.

Nothing more than this was possible at the moment. This movement had its good as well as bad points, but there was no time to work out a well-thought-out durable educational policy, free from all harms and full of all benefits. Nor had the Muslims the required resources at their command to implement such educational policy. The Muslims, therefore, were pushed towards the system then prevailing in the country, and just to minimize the harm, a little portion of Islamic teachings was added to the over-all syllabus which had no relevance with the prevalent system of education and grooming.

It was nothing but a temporary arrangement to counter a sudden and unexpected calamity. That temporary arrangement has now outlived its utility after providing the required benefits. The apprehensions about its harms, once mere imaginary, have now turned into hard facts. This educational movement no doubt resulted in some material progress but at the cost of a great damage to our faith and religion.

This system of education produced Europeanized Indians, Anglo-Indians and Anglo-Muhammadans, with negligible Muhammadanism and Indianism in their thought and approach. In fact we sold out our higher and middle class, the backbone of our social structure, to the materialistic European civilization, both inwardly and outwardly, and we sold them out very cheap in consideration of

only a few official positions in bureaucracy, award of some titles and a few seats in advisory councils to persons with mere Muslim nomenclature. Now the question is, should such existing educational policy continue for ever. You can find such educational institutions everywhere in India busy producing Anglo-Muhammadans and Anglo-Indians on a mass scale who are neither Indians nor true Muhammadans. Do we need such a type of institution with our denomination? If we really want a change to counter the above harm, then we must probe into the real causes of this tragedy and find out a panacea for all these ills.

A deep study of the nature and approach of modern system of education reveals the fact that it is diametrically opposed to the nature and approach of Islam. If we adopt this system as such for our young generation, we shall lose them for ever. You teach them the philosophy which wants to solve the riddle of the universe without God. You teach them science which does not believe in reason and logic and is a senseless slave of observation and experience. You teach them history, political science, economics, law and all other social sciences which not only differ right from the roots to the branches and in theory as well as in practice, but clash with the Islamic concept of life and principles of sociology. You give them grooming entirely under the influence of a civilization which is diametrically opposed to the Islamic civilization in its spirit, in its objectives and in its methodology. Hence how can

you expect their vision to be Islamic, their character to be Islamic or their life to be an Islamic life. Out dated style of teaching Quran, *hadith* (Traditions of the Holy Prophet) and Islamic jurisprudence is quite incompatible with the modern education. This sort of education shall not bear fruit. It is just like fitting old sails to the modern steamer merely as a show piece and hope the western steamer would become thus an Islamic steamer. It is nothing but living in fools paradise.

If we sincerely have a desire to develop Aligrah university into an Islamic university, we should first review the modern arts and sciences. It is quite unwise to adopt these sciences as such. These arts and sciences give altogether a western orientation to the virgin minds of the young students who blindly accept every thing that is from the west. Thus they are deprived of the sense of critical appreciation and if at all anyone, say one out of a thousand graduates, ever dares to criticize western concepts, that is only after leaving the university, and perhaps in the last stages of his life, when he is virtually incapable of presenting any alternative. This system of education should be changed. Modern sciences and arts should be taught to the students but with critical appreciation based on pure Islamic view point, adopting what is good and logical and dropping what is irrational and illogical.

Old works on the Islamic sciences should also not be adopted as such. A selection should be made

taking all that reflects the fundamentals of Islam, unadulterated faith and beliefs, and immutable laws of Islam. Attempt should be made to inculcate the true spirit of Islamic teachings and its perfect understanding in the students. There is no ready-made syllabus available to start with for this purpose. Each and every detail is to be worked out anew. Teaching of Quran and Sunnah should be foremost in our syllabus, but not from the out-dated commentaries of Quran and *hadith*. The teachers must be well versed in the true spirit and guidance of the holy Quran and Sunnah. Islamic law should invariably be taught but not from the old and outdated books. While teaching Economics, the basic concept of Islamic system of economics should be elaborated; while teaching law the fundamentals of Islamic law should be discussed; while teaching philosophy, Islamic views in philosophy should be stated and the Islamic concept of history should be described while teaching history. In short the concept of Islam should dominate in the teaching of each and every science and art.

The University must be cleared of all the secular and westernized academic staff. We have such experts of modern sciences who are staunch Muslims in their heart and mind and their approach is clearly and unadulteratedly Islamic. All such brains should be called up to work out an Islamic system of education as modern as can be imagined and fully equipped with all modern techniques.

It can be said that such a project would not be

allowed implementation by the alien rulers. It is true no doubt, but the foreigners too must be told that they must have to choose between the two, Communists and Muslims. The Anglo-Muhammadans of the first decade of twentieth century no more exist. If they want the new Muslim generation turn staunch Communist, let them stick to their traditional enmity against Islam and the result is quite obvious. If they do not want Communism to flourish in Indian Muslims, then they should know, without any iota of doubt, that the onslaught of Communism cannot be checked through studs of high standard or the rural radio programmes. Islam is the only force that can check the onslaught of Communism.

12

Reconstruction of Millat[1] The Right Course

Reform and revolution, both aim at averting deterioration but the motivation and *modus operandi* are fundamentally different in both cases. Reform begins with thinking and contemplation. One examines the situation with a cool mind, ponders over causes of deterioration, tries to assess its extent and explores ways and means for its removal. He uses brute force for this purpose only as much as is unavoidable. As against this, revolution starts with reaction and revenge and with rage and fury. Evil and excess is countered with a bigger evil and excess destroying not only the evils and excesses but also the good and the fair. No doubt, often a reformer too has to do what a revolutionary does. Both start with operating upon

1. Article published in the monthly *Tarjumanul Quran* in its issue of July 1934, Rabiul Awwal, 1353 Hijrah

the society to remove the evil. The reformer confines his operation exclusively to the evil marked by him before hand and to the extent quite necessary in the interest of the society, and he readily provides succour to the sufferer. But the revolutionist operates blindly in revenge and retaliation removing not only the affected portion but also the healthy one. When the revolutionaries prevail they destroy every thing conservative, may it be good or bad, right or wrong. If they realize their mistake at all, it is too late and the damage is already extensively done.

When corruption, exploitation and degeneration exceeds all limits, the people vehemently react and, in a fit of retaliation, lose all the coolness of mind and fairness to reform and improve. That is why revolutionary movements flourish instead of reform moves. The revolutionaries react ferociously against conservatives with revenge, and both sides reach the extremes of antagonism. Nobody then cares to see what is right and what is wrong. The wrong is defended instead of right with all the force available and there remains no distinction between right and wrong. Consequently when the revolutionaries get the upper hand they discard each and every thing conservative, be it right or wrong, good or bad, fair or unfair. The fury of revolution wipes out anything that comes in its way indiscriminately. After a lot of destruction, when the fury and fervour of sentiments sets down, need for reconstruction is

felt. But the revolutionary mind works in its own way avoiding everything that is suspected to be the vestige of conservatism, however useful it may be, as the revolution abhors all that is conservative, irrespective of its utility. Thus revolutionaries try their utmost to set up a system of life on the basis of the revolutionary concepts. When they fail in all their novel experiments and are mentally fed up with their adventures they retreat to the balanced way of thinking already propounded by reformists.

Bolshevik revolution is the most outstanding example of this adventure and retreat today. When the Czarist Russia's social system degenerated beyond tolerance for the people, it resulted in a revolutionary movement. The Communistic and democratic views of Europe started spreading in Russia. The government and the privileged classes retaliated with brute force and oppression to safeguard their illegitimate interests. It flared up the fury of the revolutionaries not only against the despotism of monarchy and unjust distribution of wealth, but also against the centuries old social system as a whole. Ultimately the thought of Karl Marx came into action in the form of Lenin. The Czarist regime was toppled and with it all the traces of its political, economic, cultural, moral, and religious concepts were scratched out. The old system was completely demolished giving place to a new system and a new society based on the new dogma of Communism. The architects of this new society employed all their intellect to ensure that no

vestige of bourgeois system gets its way into the new set up, so much so that even the concept of God was eliminated from Soviet Russia. But now with the passage of time constructive thinking and sanity is gaining ground replacing the revolutionary sentimentalism and extremist Bolshevism is giving way to moderation.

The same extremism characterized the French revolution. The revolutionists in their fury and fervour tried to scrap out each and every thing, good or bad, and introduce new-fangled revolutionary principles in the society. But the deep crisis created by the French revolution jeopardized the political, cultural and moral temperament of France to such an extent that it has not yet returned to normalcy. No section of its national life is as stable as that of England. The Turkish revolution is yet another example where the same revolutionary sentimentalism tried to transform the Turks into a quite different nation in a magical way. Motivated by the urge for change they demolished even the very sound national foundations and tried to fill this gap by introducing Western patterns of society. The Turkish national dress was replaced by the western dress and hat replaced Turkish fez cap to give the nation quite a new and absolutely changed look. But with the passage of time, the revolutionists are realizing that their formula that "every thing that is old is bad and everything new is good" is not correct. They are now falling back from extremism to normalization and moderation after

suffering untold losses as a result of most of their new experiments.

The Indian Muslims too are passing through a revolutionary crisis. We invite the conservatives as well as the revolutionists to ponder over the issue before it is too late, and the adverse effects of this crisis start showing

We, in India, are confronted with the same moral and social deterioration as Turkey and other Muslim countries. Those who are leading the Muslim *Ummah* in the field of religion for centuries have reduced Islam to a static and inert set of rituals. Time has perhaps stopped moving for this religious elite for the last six or seven centuries. The logic and philosophy they teach believes in change and that 'old order changeth giving place to new' but practically they have shut their eyes to the evernew changes on the globe.

The world has changed beyond recognition. The conditions prevailing in the world, its views, trends and theories have entirely changed. The social problems and issues have taken many a turns, but our religious leaders are still living in the same old conditions five or six centuries back. They made no progress and never tried to understand the evernew changes and the issues and problems emerging from these changes. Rather they tried to hold back their people from adjusting themselves with the changing times and to pull them back to the past. Such an attempt can and did succeed for

some time but not forever. No nation can afford to keep itself aloof and unaffected by the new thoughts and issues for long while dealing with other nations and countries. If their leadership fails to guide them in the evernew intellectual, academic and practical issues and problems, then it is quite natural that their followers will discard their leadership.

But the trouble lies actually somewhere else. Getting deeply involved in the side issues, our religious leaders ignored the main issues and problems. Later the main issues were eclipsed by the side issues creeping up in thousands. These side issues carried no real importance in Islam but assumed importance like the fundamentals of Islam. Islamic society is in fact based upon the commandments of Quran, Sunnah of the holy Prophet (saw) and the interpretations of Quran and Sunnah by the Islamic scholars and jurists respectively.

Unfortunately this order has been totally reversed and changed. Now the first and foremost importance is given to the opinions and findings of the modern scholars and jurists, then to the Sunnah of the holy Prophet and lastly to the teachings and commandments of the holy Quran. This reversed order is really responsible for the stagnation reducing Islam to something static and stale. Who can dare deny the magnificent role and academic proficiency of the renowned religious scholars and leading jurists, commentators of the Quran and the narrators of the Traditions (*Ahadith*). But after all,

they were human beings, having access only to human means of seeking knowledge. They had no direct access to Divine revelation, as was available to the Prophets. They applied their mind and their deep insight in the holy Quran and the Sunnah of the Holy Prophet (saw) and worked out the details of beliefs and laws from the authentic Islamic principles stated in Quran and Sunnah. Their casuistic exercises, no doubt, do help and guide us, but cannot be regarded as the original source and fundamental principles. Opinion and inference of a casuist, be it of his own assessment and understanding or inferred from Quran or Sunnah cannot be taken as an unchallengeable or unchangeable rule or law because the human wisdom and knowledge is always subject to human limitations and a particular time and period. It is only Allah Almighty who is over and above all the limitations of time and space. He is the real source of knowledge and the mutations of time cannot affect Him even slightly. This knowledge was transmitted through the verses of the holy Quran to the holy Prophet (saw). Therefore the holy Prophet (saw) only can become the source and fountain head of knowledge, thought and laws for the people of every period and age. Islam moved with the march of time as long as the scholars of Islam derived knowledge and guidance from this source and tried to solve the day to day issues and problems in the light of Divine guidance and the teachings of the holy Prophet (saw) through proper thinking and sincere contemplation.

But the march of Islam suddenly stopped when the Muslim religious leaders and scholars gave up delving into the Quran, stopped ascertainment and scrutiny of the Traditions of the holy Prophet (saw), blindly followed exegesists and narrators of Traditions, when the casuistic works of the jurists and scholars of the past were made unalterable and permanent laws, when direct acquisition of knowledge from the holy Quran and Sunnah was given up and when the side issues and the details worked out by the scholars of the past were regarded as the main and principal issues leaving aside the fundamentals of the holy Quran and Sunnah. The progress of Islam started retarding instead of making any advance. Muslim scholars and researchers got involved in explaining and debating the out-dated issues instead of leading the world in the new field of theories and practice. They differed and debated on the details and inferences of the old scholars, forming evernew factions and groups on the basis of different religious interpretations, indiscriminately declaring their opponents as infidels and deviators from the path of Islam. Instead of attracting the world to the fold of Islam, they started discarding even the Muslims as infidels. They became hard and rigid among themselves and soft and accommodating for others, contrary to the teachings of Quran, that the Muslims are soft and accommodating for the believers and hard and rigid for the non-believers. They demonstrated that they are really divided among themselves though the outsiders consider

them as one and united. What a tragedy that this was exactly what the holy Quran had said about the non-believers, as compared to the believers, that apparently they (non-believers) are one but actually they are apart from one another.

The horrible crisis faced by the Indian Muslims is the reaction of this state of affairs. The Muslims of India revolted against their religious leaders when they noticed that they are trying to pull them back towards rigidity and retardation instead of guiding and leading them to the path of progress. They ran helter and skelter like an army without a commander with no aim and goal before them.

Some blamed religion for all the misdeeds and failures of the religious leaders, holding religion as the biggest hurdle in their march towards progress They openly called the Muslims to discard Islam and follow the developed nations. Some others made it a point to condemn and abuse the *Ulema* and the religious leaders, as if the secret of progress and prosperity lay only in this reproach and condemnation of religions leaders. Another group started amending and trimming the religion. Some condemned and criticized the jurists and religious scholars while some others questioned even the authenticity of the Traditions of the holy Prophet alongwith the Islamic jurisprudence. Some expressed the need to amend even the Quranic injunctions. Some advocated separation of religion from the day to day affairs of the worldy life and

temporal matters confining the religion to mere beliefs and rituals.

Thus, several groups and parties have sprung up to check and set right the deteriorating situation. But they all are inclined not towards reform but revolution. They have never assessed the situation with a cool mind to find out what is really wrong. How and to what extent has it developed, and what is its real remedy? They have only sensed some sort of malady and are out sporadically to hit haphazardly any thing that comes in their way irrespective of the fact that such an operation may prove fatal to the Muslims.

It may be true in the case of independent countries, to some extent, that there is no way out for their reform except some revolutionary operation as the opposition can hardly succeed in wresting power from the party in power without some violent upheaval. Moreover, this is also a fact that the leaders of revolution soon come to their senses after coming into power and experiencing the hard facts of administration, law and order. They aught to be moderate shunning extremism. But our case is a bit different. We are undergoing a state of slavery with conditions entirely different from those of the independent countries. Firstly there is no need at all for any revolutionary move because no strong resistance can be expected here against any balanced reformative move detrimental to its success. Secondly, if a revolutionary move meets success, it shall take long to return to normalcy,

because the revolutionaries shall not be burdened with any responsibility which may force them to normalcy and sensibility. Thus any revolutionary move, or moves to be more accurate, if continue for a long time, would shake the very foundations of the existing Muslim society without providing any stable base for the reconstruction of a new social system. It must not, therefore, be ignored that an already weak and fettered nation, if deprived of its existing social system, shall suffer acute degradation and moral degeneration.

This explains why we are often forced to oppose the revolutionaries more vigorously than the conservatives. Otherwise, so far as general deterioration is concerned, we too agree with them that it must be improved and reformed. We also like to change the state of stagnation forced on Islam into dynamism. But we consider it wrong and unfair to replace Islamic etiquettes with the Western ways of life in the name of dynamism and activity. Neither do we subscribe to the idea of pruning religion without any knowledge and without any deep research and deliberation, or to demolish, for no rhyme or reason, the structure built up by the past jurists, casuists and research scholars (*mujtahids*) after deep study and hard work, or to put the entire collection of *hadith* (traditions) on fire, or to modify and amend Quran, the Divine word of Allah, depending on limited human wisdom. All these measures shall make the confusion worse confounded instead of bringing about any reform.

The real remedy is nothing but to set right the order already reversed. The holy Quran should be reinstated to its real place of guidance. The traditions of the holy Prophet (saw) should enjoy the same importance and status as enjoyed in the golden era of the holy Prophet (saw) and his devoted companions and all those related to him. The contributions of the past jurists, scholars, commentators and the Traditionists should be given the same importance and respect as was given to them by the scholars of those days. We should turn to them for guidance as before. We should not tamper with anything that needs no change and yet should not take everything of the past thinkers and scholars as the last word and as unalterable verdict, or that their writings have left us in no need of any further deliberations in the Quran and research on the Traditions of the holy Prophet (saw) or that no further research and thinking on Quran and Sunnah is now possible.

Once this sequence is restored, the bogged train of Islam shall start moving again. The train has stopped simply because the engine has been detached and carried behind the train, the driver too has left the engine and is seated some where in any back bogey, while it is presumed that the front bogey would not only move by itself but also carry the other bogies with it.

But all this should be done not with a mood of retaliation and reaction but very coolly. It is no case for tempers running high as nothing has been

intentionally done. Nobody can allege that the religious scholars had somewhere conferred and decided to impose stagnation on Islam and prevent its onward march. This is simply the outcome of the decline in intellectual, literary and ideational faculties of the Muslim communities and their political, military, economic and cultural vigour and strength. This decline has not only blighted their fighting spirit but also the enthusiasm in the field of academic research and casuistry. As the concept of life and its various problems underwent a change, so changed their notions about religious and academic issues and by and by all their intellectual faculties decayed.

For all this neither the religious scholars can be blamed nor their followers. It was nothing but natural, and no accusations or anger would serve any purpose. The only remedy possible is a dispassionate study of the malady in depth and of the extent to which it has spread and, with all wisdom, to replace the wrong with the right.

13

Revolt against Religion[1]

A nation consists of two sections, classes and the masses. The masses are always enormous in number reflecting the numerical strength of a nation but this section does not produce intellect and leadership. The masses are neither learned nor finanancially resourceful. They possess neither dignity nor authority. They are never supposed to lead the nation but to follow their leaders. They do not work out the ways and means, but only follow the trail set for them. It is in fact the classes who work out the ways and means and lead the entire nation according to their thought-out plan. Their every word and deed is supported by intellect and brain, pelf and power and the masses have no option but to follow them. Thus it is quite true that the real force of a nation are its classes not the masses.

1. Article published in the monthly *Tarjumanul Quran* in its issue of February 1935, Ziqa'adah, 1353 AH.

Making and unmaking of the nation depends solely on them. If they are fair in their conduct, the entire nation turns fair and if they deviate from the right path, the whole nation deviates. Any nation when destined to rise, produces such leadership as is straight forward treading the right path and leading the whole nation on this path, as the Quran says:

> And we made them leaders who guide by our command, and we inspired in them the doing of good deeds (21:73).

Similarly when a nation is doomed to destruction, the rot starts from its well-off classes whose waywardness and corruption ultimately leads the entire nation into the abyss of misdeeds and corruption. So says the holy Quran:

> And when We decide to destroy a locality, We command its men who live at ease, and they commit abomination therein, and so the word (of doom) comes true, and we completely destroy it (17:16).

Quran calls this class as *mutrafeen* meaning those people who are privileged with the bounties of Allah. According to the Divine testimony, it is always so that the corruption and vices first make their way among the well-off class leading the society as a whole to vices and evils.

The veracity of this testimony cannot be challenged. Our own people are a glaring proof of this fact. The corruption and degeneration started from our well-off class. They started following the Satanic ways and ignored the ways of Allah shown by the rightly-guided leaders. They liberalized the commandments of *Shariah* (Islamic code) to make

way for their licentiousness. They claimed to be all powerful like the ancient Pharaohs and Caesars and forced their fellow beings to submit to their whims instead of bowing before the Allah Almighty as ordained. They committed all sorts of crimes under the cover of attractive attires and pompous palaces beautifying these misdeeds for the people in general. They encouraged unlawful earnings and corruption in the people by amassing ill-gotten wealth themselves. They misused knowledge for misguidance, wisdom and thought for mischief mongering, intelligence for deceit, fraud and machination, and wealth to barter conscience, government for tyranny and oppression, and power for establishing their supremacy. They blocked all lawful avenues to secure rights, earn profits and make progress, and compelled the people to stoop to flattery, bribery, falsehood, intrigue, and other mean tactics to serve their purpose. In short, there was no pervertion of morality and deeds which was not introduced by the well-off class. They misused the favours conferred on them by Allah. They not only became corrupt themselves but corrupted the whole nation alongwith them.

All this had been going on for centuries and the moral degradation was weakening the real strength of the Muslims. Yet their hearts still had the flicker of faith. In their heart of hearts they still revered Allah and the holy Prophet (saw) if not obeyed him in practice. Respect for the Islamic law was there despite all the violations. Nobody had the

courage to rise against Islam despite their extreme deviation from Islamic laws. They followed it or not, but faithfully believed in the teachings of Islam in letter and spirit as the truth. No body could dare to declare wrong what was declared right in Islam and *vice versa,* to declare anything frivolous that was ordained by Allah or to declare unlawful in Islam as lawful and sin as virtue. No doubt did they violate the laws of Islam and committed crimes and excesses against *Shariah*, but they were always ashamed of their violations and conceded that they are wrong and are disobeying Allah and the holy Prophet (saw).

It was all because their social set up was still based on the foundations of Islam. No doubt the import of Greek and Persian philosophies in Muslim society resulted in a lot of deviation, but it could not change their outlook and their basic concepts. It did not succeed in moulding their mind and thinking against Islam so much as to deprive them even of the ability to look and think into the affairs of life as a Muslim. Similarly the evolution of culture and civilization under the influence of others digressed a lot from the path of Islam, but the principles which formed the foundations of Islamic culture and civilization were still there and did not give way to the concepts and principles of any other culture and civilization. Islamic education system had much deteriorated no doubt, but religion and its knowledge still carried prime importance in it. No educated Muslim could be ignorant of the basic

knowledge of Islamic beliefs, injunctions of Shariah and Islamic traditions. The hold of Islamic tenets in the day to day practical life of the Muslims weakened but their social life was still regulated by Islam as the law of land. In short, despite all deterioration, Islam exerted deep influence on their views, values, and deeds. They sincerely believed in its principles allowing no anti-Islam concepts to eclipse their convictions. The values of morals and behaviour as enunciated by Islam had not so much changed and disfigured as to yield to some other values.

But when the Muslim rule ended in the subcontinent in nineteenth century, the well to do Muslims realized that they are losing pelf and power, prestige and dignity and authority and resources, and there is no other way to regain and preserve their upper hand in the society in the state of subjugation but to adopt western system of education and manners; they changed their attitude. But it was virtually a reversal, not a change. It was a reversal of direction and a reversal of thinking and values which turned them from Islam to westernism, a diagonally opposite direction.

With the start of this transformation, the remorse and regret, earlier felt on violation of the Islamic laws and traditions, faded by and by and now they felt no pricking of conscience even on defying the commandments of *Shariah*. With the passage of time they became bold and impudent in their defiance of Islamic teachings, felt pride in

defying Islamic commandments and teachings and shamelessly violated Islamic laws and traditions. The wave of this tragic change did not stop and we see that these neo-westerners are now crossing all limits of decency in their social gatherings with sheer impudence, showing signs of a clear revolt against Islamic injunctions. So much so that they not only flout Islamic etiquettes and manners and do not feel ashamed of their violations, but openly ridicule those who are still clinging to Islamic way of life and Islamic etiquettes. In other words, fault now lies with those who still abide by the Islamic laws and commandments and not with those who openly defy Islam and its commandments.

These neo-westerners not only shun prescribed prayers *(salat)* and fasting with impudence but feel proud of this deviation. They openly convass others to get rid of these rituals. They ridicule and laugh at those Muslims who say the prayers and observe fasts in this age of enlightenment, and they expect of every modern educated person to feel ashamed of praying and fasting, as to them saying prayers and observing fasts is abominable, not its shunning. If any wrong is committed by one who says prayers and observes fasts, they tauntingly comment that what more can be expected from one who says his prayers punctually.

In other words, the reason of one's committing some wrong is nothing but the act of saying prayers which has been declared by Allah as

a deterrent against all acts of lewdness and lechery and described as the most superior of all the deeds. This revolt is not confined only to saying prayers or observing fasts but it covers almost all the affairs of practical life. Adherence to Islamic injunctions is now labelled as *Mullaism*, a term meaning acute narrow-mindedness, obscurantism, ignorance, conservatism, and irrationality. In other words, anyone is a *mulla* who is firmly committed to Islam and *shariah* in theory as well as in practice, who is not, by any means, ready to subscribe to the so called enlightenment and modernism and who cannot adjust himself in the westernized society any way. *Mulla* is the worst of all bad names and labels used by our westernized countrymen to express their extreme hatred.

No argument today carries any weight if it is supported and derived from the Quran and Sunnah. It is not the non-Muslim, but the educated and so-called enlightened Muslims who unfortunately dismiss and reject the authority of the Quran and *Hadith* without the least hesitation or shame. Rather they expect the protagonists of the Islamic law to feel ashamed. What to say of the authority of Quran and Sunnah, these neo-westerners develop a sort of bias against anything presented in the name of Islam. The same thing, if rationalized and supported by some Western thinker, becomes most welcome and logical. Mere mention of Islam is enough to create all sorts of doubts in the minds of these westernized Muslims and to alarm them of

something wrong. In other words anything said on the authority of Quran and Sunnah loses all its credibility before them instead of its being taken as authentic and rational.

Until recently, it were only our males who suffered with this bias, and our women folk were immune. We could say that our homes serve as sanctuaries of Islamic civilization and culture. A very vital and important consideration behind the Islamic commandment for women to observe purdah or *Hijab* is to keep that breast illumined with faith and conviction which suckles a Muslim infant so that at least the nursery of the budding Muslim generation is secured against infidelity and deviation, immorality and misdemeanour, providing Islamic environment to our children wherein they get the first everlasting impression about the realities of life.

A Muslim home under the care and guidance of a loving mother is in fact the most powerful institution of Islamic etiquettes and social life and a stronghold to fall back upon. But alas! this last stronghold is also crumbling. The evil of western secularism and materialism is infiltrating our homes. The well-to-do class of our society is dragging their women out of the strongholds of their homes to be infected by the same germs of westernism that have already spoiled our male population. We are getting our daughters admitted in educational institutions imparting all sorts of deviation, irreligiousness and immorality and

grooming them in Western culture in the same fashion as they have made our sons to revolt against the tenets of Islam.

This last move in our opinion, shall complete the change-over as pointed by us. It is no guess, but the most tragic fact that we have foreseen. Now the situation has come to such a pass that a Muslim woman comes out with full make-up in sheer defiance of the clear injunctions of the holy Quran and Sunnah, dines and lunches in English hotels, sits amongst strangers in cinema halls, goes shopping in bazaars without the least pricking of conscience or feeling of shame, rather she boasts of her outdoor activities with pride.

Further she has the courage to condemn the modest woman who first refused to discard veil ordained by Islam and when her husband forcefully dragged her out of her home she blushed to mix up with the strangers and detested roaming about in the markets, visiting parks and enjoying hotels in place of her simple and peaceful home life ordained by the Almighty Allah and His last Prophet (saw). This is just a warning that the trend of revolt is now spreading among the women folk also, and they too now feel proud of violating Islamic commandments instead of feeling ashamed of it.

If you, who had been brought up under the care of righteous and pious mothers, have suffered such a moral and ideological degeneration under the influence of western civilization, what would be the

fate of the coming generations brought up by the neo-western mothers bereft of faith, and allergic to submission before Allah and the holy Prophet (saw). How can those babies be expected to develop Islamic thinking and approach, and views and values in their deeds and actions, who open their eyes in west oriented environments, totally unaware and ignorant of Islamic culture and etiquettes, never hearing a single word of Allah and the holy Prophet's teachings and commandments, and exclusively groomed in western style of life and material concepts.

In the initial stage of crime, one feels guilty after committing a crime, and feels ashamed of it. Such a crime is punishable according to its nature, but it can also be pardoned on repentance and regrets, and taken as a human weakness and fault.

Next stage of the crime is when the culprit considers his crime an art and feels proud of it instead of feeling guilty. It shows that the wrongdoer has no respect for the law declaring his act a crime. The last degree of a crime is that a person not only commits a crime and violates law but also regards his crime as lawful and ridicules such laws and those who abide by these laws. Such a person not only violates law but also ridicules it, thus becoming guilty of revolt against law.

Anybody with a little bit of commonsense would agree that such a person has reached the last stage of crime and become virtually an outlaw

because of his open rebellion. But how condemnable is the devil who assures you that you can still remain a Muslim inspite of your ridiculing and contemptuous laughing at Islamic law condemning its followers and praising its violators.

What a contradiction it is that you condemn and disprove what Allah and the holy Prophet (saw) have ordained and encourage and approve all that Allah and the holy Prophet (saw) have unequivocally prohibited. What Allah and the holy Prophet declare as sin and forbidden, you call it virtue and *vice versa.* You mock at their commandments and instead of feeling ashamed of flouting Islamic laws you dare to put the sincere followers of Islam to shame for abiding by the Islamic law. Yet you assert that you believe in God and His Prophet, you rever them and follow Islam, the way of life ordained by them. Can any body in all sanity take such contradicting assertions as a factual and serious claim? Can conviction and its refutal, reverence and contempt, respect and ridicule, submission and default be taken as synonyms? If it is conceded, it means that revolt is as good as submission, contempt and ridiculing is real respect and honour, faithlessness is real faith and to falsify any claim is in fact its support and confirmation.

Islam is nothing but obedience. And no obedience is genuine without unstinted faith. Faith demands unconditional and prompt submission before the commandments of Allah and His Prophet.

> The believers, when they are called by Allah and His Messenger, so that he may give his verdict in their dispute, they are supposed to say, "we hear and we obey"; such are the prosperers. (24:51)

This bowing and submission before Allah and His prophet (saw) should not be with any reluctance or unwillingness but willingly and voluntarily with no bickering or protest. One, who apparently shows submission but in his heart of hearts he feels constriction, is not really a believer, but a hypocrite.

> And when it is said unto them, come now to what Allah has revealed and come unto the Messenger, you see the hypocrites turn from you with aversion.... But no by thy Lord — They will not be the believers till they make thee the judge of what is in dispute between them, and find within themselves no dislike of that which thou decideth, and surrender in full submission — (4 : 61-65).

But whoever openly refuses to obey the command, and prefers to follow other laws in disregard of the commandments of Allah and His prophet (saw), and who believes these laws as right and proper, and ridicules the Divine commandments and condemns submission to those commandments, can by no means be a believer, although he claims himself to be a Muslim, is called by a Muslim name and is registered as Muslim in the census record. One may remain a believer even if he commits a sin, provided he considers it a sin and is ashamed of it with all respect for the law he has flouted merely because of his innate weakness.

But if the wrong is committed with impudence and shamelessness, and one is proud of his default and regards himself to be right and

reproaches others who do not dare to commit such wrongs then, by God, he can never remain in faith. Hence, before going down to such contradiction, one should decide whether he wants to stay a Muslim or prefers to follow the law of his own choice and discard Islam.

By the grace of Allah the Muslim masses are yet safe and unaffected by the onslaught of Western secularism and atheistic revolt. They still honour the injunctions of Allah and the holy Prophet (saw) and more or less adhere to Islamic laws.

However, it is apprehended that the views and the attitudes of the elite may influence their thinking and convictions as had happened before. The trend to give up praying and fasting, to adopt western ways and manners and to develop a taste for the fun and fairs projecting western culture is gaining ground in the people with a speed which is very alarming beyond any doubt. If the Muslim elite do not realize the impending danger and instead of changing themselves continue to digress from the straight path of Islam unchecked, the day is not far when the entire Muslim community will suffer with this digression and the Divine verdict shall come true

> And when we desire to destroy a locality, We command its elite and they commit abominations therein, then the verdict is implemented against it, and We destroy it completely (17:16).

14

Social Disorder[1]

The holy Quran has mentioned it as a rule that Allah is not a tyrant to destroy a people although they may be pious.

> In truth your lord destroyed not the townships tyrannously while their people were doing right —. (11:117).

Death and destruction does not only mean that the towns are overturned and the populations are wiped out, but it may also mean that the communities are disintegrated, their collective power is shattered, and they are subjugated, subdued, demeaned and humiliated. According to the above-mentioned rule, no nation is subjected to any form of death and destruction until and unless it deviates from the right and turns to wrong and thus justify its destruction. That is why Allah has described, in detail, the misdeeds of nations doomed to destruction so that the people may know that

1. Article published in the monthly *Tarjumanul Quran* in its issue of March 1935, Zilhajj 1353 Hijrah.

nothing but the misdeeds of a society spoil its worldly life, as well as the life hereinafter

> So we took each one in his sin. It was not Allah to wrong them, but they wronged themselves — (29:40)

Another inference from this rule is that death and destruction is caused not by individual misdeeds but by the corruption and depravity of the society as a whole. Howsoever corrupt and wrong the individuals may severally be in their beliefs and deeds, but if a nation as a whole puts up a better show of moral and religious standards overshadowing the individual misdeeds, it remains on the track and immune from any such upheaval that may destroy the whole community. But when corruption takes the entire community into its grip and its religious and ethical sense is so benumbed that evils and disorder flourish in the society instead of reformation and welfare, God withdraws His favours from such people and they step down from the heights of name and fame to the depths of ignominy. Finally a time comes when Allah's fury flares up and such people are totally destroyed. The holy Quran is replete with such instances.

Prophet Noah's people were destroyed when corruption crept deep in their beliefs and deeds and started spreading all over the earth eliminating all hopes that any good can ever be expected of these people. Prophet Noah in utter desperation prayed to Allah.

> My Lord, leave not any one of the disbelievers in the land. Surely, if You leave them they will mislead Your bondsmen,

and will beget none but lewd ingrates — (71:26)

The people of A'ad were destroyed when wickedness and disorder became their second nature and the worst tyrants, mischief-mongers and the wicked became their leaders and rulers, leaving no room for the pious people in their social set up.

And such were A'ad. They denied the revelations of their Lord, and flouted His Messengers, and followed the command of every froward potentate —— (11:59).

People of the Prophet Lot were killed when they lost all sense of morality and their impudence reached such a height that lewdness and debauchery was openly committed as a fashion in public gatherings and busy business centres. Not a single eyebrow could raise on this open demonstration of debauchery.

Lot' said, "You indulge in sodomy, ignoring your wives, waylay the travellers and commit abomination in your gatherings — (29:29).

The people of Midyan were subjected to severe chastisement when whole of their community turned embezzlers, dishonest and unfair in their dealings. Under-weighing in sales and overweighing in purchases remained no longer an evil for them, and the community's sense of morality became so extinct that they rebuked those who reproached them on their cheating instead of lowering their heads in shame. They did not consider it unfair or wrong to be ashamed of it and to deserve any reproach for it. To them nothing was evil of their misdeeds, rather any sort of forbiddance

or reproach was wrong and reproachable.

> The prophet Shoaib said, "O my people, give full measure and full weight justly, and wrong not people in respect of their goods and do not spread evil on the earth, causing corruption..... They said: "Shuaib, we understand not much of what you say. In fact we see you weak among us, but for your tribe, we would have stoned you — (11:85-91)

The Israelites were doomed to misery and degradation and were subjected to Divine wrath and imprecation when they started vying in wickedness, tyranny and underhand dealings. Its leaders suffered from the disease of expediency. They developed a soft corner and a compromising attitude about sinful activities and there remained no such group who could call evil an evil and dare check it.

> You see many of them vying one with another in sin and transgression and their devouring of illicit gains. Verily, evil is what they do. Why not their rabbis and the priests forbid their evil speaking, and their devouring of illicit gains? Verily evil is what they do (5:62-63).

> The Israelites who went astray were cursed by the tongue of David, and of Jesus, son of Mary. That was because they rebelled and used to transgress. They restrained not one another from the wickedness they did (5:78)

The traditions of the Holy Prophet (saw) further elucidate the sense and meanings of this last verse of the Holy Quran. The substance of these narrations is that the holy Prophet (be peace upon him) said: "When lewdness started spreading among the Israelites the situation was that anybody who found his brother, friend or neighbour doing some thing bad, he forbade him, warning him to fear God. Later on he himself got mixed up with such evil

doers, and by and by this mixing up and sharing meals with such people stopped him from criticizing and condemning their evil doings. Now they were influenced by one another and became of the same flock and Allah inflicted curse on them through His prophets David and Jesus, the son of Mary".

According to the narrator, when the Holy Prophet (be peace upon him) reached at this point, he got up in fervour and said: "By my Lord, in Whose hands is my life, it is incumbent upon you to enjoin good and forbid evil, prevent every one from evil and turn him towards the right path. Never allow any relaxation in this matter, otherwise your hearts too shall be influenced by each other and Allah will subject you to His curse in the same way as He inflicted His curse on Israel.

Corruption in belief and deeds is just like an epidemic which attacks the weak. If the climate is favourable, sanitary arrangements are satisfactory, dirt and filth is promptly removed and patients get treatment in time, the disease does not aggravate into epidemic and the people in general remain safe. But if the physician is negligent, Health Department is careless, sanitation staff adjusts themselves with filth and dirt, germs of the disease start spreading in the air and befoul the atmosphere making it congenial for disease rather than health. The people of the locality get water, food, garments and house polluted and contaminated, their vitality is adversely affected and the entire population gets infected with epidemic. Even the most robust

persons find it difficult to resist such epidemic. The physicians, sanitary staff and Health officials too get infected with the epidemic and even those who have taken every possible sanitary precautions and used preventive medicines, cannot escape death, because the whole atmosphere is contaminated, water is polluted, food is infected, and the soil is filthy and unclean.

Similar is the case of moral degeneration and corruption in beliefs and practice. Religious scholars may be termed as nation's physicians. Administration and the moneyed class may be taken as responsible for national sanitation and health. Enjoining of good and forbidding the evil plays the same role in national life as sanitation campaigns play in physical health of the people. When the Ulema and the people in power stop discharging their basic duty of "enjoining good and forbidding the evil" and get soft with the evil - doers and disruptionists, then waywardness and immorality starts spreading among the people, weakening the conviction and faith and consequently vitiating the entire society. Social circumstances become discouraging for good and virtue, and congenial for evil and disorder. People feel aversion to virtue and attraction towards vice instead of hating it. Moral values turn turtle. Vice becomes virtue and virtue becomes vice; deviation and immorality flourishes leaving no chance for virtues to survive. Soil, air and water, everything refuses to nurture the seed of virtue, because all these elements are inclined

towards nourishing the evil. Any nation reaching such a stage of deterioration becomes a deserving case for Divine chastisement, and faces a wholesale devastation which allows no escape for any body, even those, worshipping day and night in their conclaves. The holy Quran warns:

> Beware of the trial which shall surely not smite only the wrong-doers among you — (8:25)

Explaining this verse, eminent Companion Ibne Abbas says: "Allah wants you not to let the vice flourish before you. If you get lenient with vice, and allow it to spread, you will invite Divine chastisement which may sweep over all and sundry, good or bad. The holy Prophet (saw) too explained this verse as under.

> Allah does not chastise masses for the misdeeds of the leading class but He punishes all without any consideration of the classes and masses if people notice vices but do nothing to check them despite being in a position to check.

The most effective means to maintain spiritual and moral well being of a nation is to develop in each and every individual a deep sense of conviction and ethical sensitivity, which holy Prophet (saw) puts in a single word *Hayaa* i.e. modesty. Modesty is a very basic ingredient of faith, as the holy Prophet (saw) has declared.

> Modesty is an ingredient of faith.

Somebody questioned "Is modesty a part of the faith"? The Holy Prophet (saw) said:

> Rather it is faith in nutshell.

Hayaa or modesty means an innate contraction against vice and sin in one's self and repulsion in his heart. One endowed with this quality shall not only himself shun the vice, but also refuse to allow it in others. It will not be possible for him to compromise with injustice and vice. Any commitment of wrong before his eyes would hurt his feelings of faith and conviction, and he will strive to eradicate it with his hand or tongue or at least he will strongly wish in his heart to undo that wrong. The holy Prophet (saw) has ordained:

> Whosoever of you comes across any vice, should wipe it out with his hand; and if unable to do so then with his tongue, and even if this may not be possible then to despise it at least in his heart, and that is the weakest expression of one's faith).

A nation which has this quality in most of its people shall have its religion intact and safe. There will be no deterioration in its moral standards, because every individual of such a society will keep a watch on the other, and no corruption and disruption will find any inroad in their belief and their deeds.

The holy Quran in fact stands for the evolution of such an ideal society in which every individual acts as a watch dog out of his own inner inclination, nature and modesty and as a call of his conscience without any material or monetary consideration.

> Thus did We designate you as a balanced community to be a witness against mankind, and the messenger be a witness against you (2:143).

The Muslims have been repeatedly reminded that to enjoin good and forbid the evil is their distinguishing feature as a community and every one of these believers, men or women, should be an embodiment of it.

> You are the best people raised up for mankind. You enjoin good and forbid evil, and you believe in Allah (3:110).
>
> And the believers, men and women, are friends and protectors of one another, they enjoin the right and forbid the wrong —— (9:71).
>
> They enjoin good and forbid the evil and guard the limits ordained by Allah. —— (9:112).
>
> These are the people, who, if bestowed power on earth by Us, shall establish worship, pay zakaat enjoin good and forbid evil. (22:41).

The Muslims, if they behave as stated above, will turn into a communitys whose each and every member shall have the sense of hygiene and cleanliness. He will keep not only his own house clean, but also work to remove dirt and filth from his surroundings and refuse to allow dirt any where. Obviously such a locality's climate shall remain clean and free from all sorts of germs. And if there be, perchance, any body weak or sick, he will be treated well in time, his ailment will be kept restricted to his person and it shall have no chance to infect others and develop into an epidemic.

But in case the Muslims in general do not attain the required standard of the sense of responsibility, then there should at least be a group, ever active and busy removing all sorts of corruption

in belief and filth and dirt from ethics and practical life.

> Let there be a group from amongst you calling towards goodness, enjoining right conduct and forbidding indecency (3:104).

This group is the group of *Ulema* and the people in power, whose duty it is to ever remain actively engaged in enjoining good and forbidding evil just like the staff of a locality's sanitation and public health department. If the *Ulema* and the people in power neglect their duty, and there remains no group in the community to call the people towards good and piety and prevent them from evils, then the destruction of such a community is imperative in its religion and morality just as a habitation is destined to perish when there is no sanitation and no arrangements for the protection of public health. The nations in the past faced total destruction only because there remained no group among them who could prevent them from evil and injustice and try to keep them on the path of piety and betterment.

> There had not been , among the generations before you, such righteous persons who had forbidden people to make mischief in the land except the very few whom We saved from among them. (11:116).

> Why did the Rabbis and their divines not forbid them to utter sinful words and eat unlawful things. (5:63).

Hence it is the most important responsibility of the *Ulema* and the divines as well as those in authority. They are answerable not only for their own actions, but to a great extent for the misdeeds

of the entire community. Not to speak of the fate of cruel and treacherous rulers and flattering *Ulema* and divines on the day of judgement, but those rulers, divines and the *Ulema* too, who are busy in worship, abstinance or exercises of penance in their houses, monasteries or palaces, cannot escape questioning before Allah. They would be questioned as to why did they sit aloof from the people, concentrating on rituals and worship, and totally unconcerned with the devastating onslaught of evil and wrong. They were supposed to come to the rescue of those under the spell of evil and wrong, employing all their authority and influence to save the people from the sweeping onslaught of deviation and immorality as men of conviction and courage.

No doubt they are not supposed to dispel the onslaught of evil , but they are required to exert all their efforts to counter it. If they hesitate and avoid confrontation with the evil, their worship, abstinence and piety shall not exonerate them from this responsibility on the Day of Judgment. You cannot absolve a Health and Sanitation official of his responsibility if he is relaxing in his house busy to save himself and his children while thousands of people are dying of the epidemic in the city. It may not be so much reprehensible in the case of a common man, but it is no doubt criminal if a sanitation official, responsible for the health of the public in general, commits such negligence and carelessness.

15

Faith and Compliance[1]

A social set up, whatever its nature and purpose may be, always needs two things for its establishment: stability and success. The first requisite is that the principles which form the basis of any organization must be deeply infused in the heart and mind of its each and every member and should be made dear to him more than any other thing.

The other requisite is the inculcation of spirit to hear and obey in every member of the organization. One must obey his acknowledged leader unconditionally, follow his prescribed rules and regulations strictly, and never exceed its limits. These are the essential conditions for the success of any system. No system can survive and achieve its

1. This article was published in the monthly *Tarjumanul Quran* in its issue of December 1934, Ramadan 1353 Hijrah.

purpose without these requisites, may it be military, political, social or religious system.

You may go through the entire world history, and you will find not a single example of any movement achieving success or at least surviving on the strength of weaklings, hypocrites, and indifferent followers. Why go through the pages of history, just have a look at the world around you. What will you say of an army which is no longer loyal to its state and is not ready to obey its commander. The soldiers refuse to abide by military rules and regulations, refuse to respond to the call for parade, and turn a deaf ear to the orders of their commander. Can any state survive with such functionaries and with such subjects in the world?

There are the examples of Italy and Germany before us. The unique popularity and power attained by Hitler and Mussolini is acknowledged all the world over. But do you know the factors working behind this success? These are the same two factors i.e. faith and confidence and unstinted submission to their leaders. The Nazis and Fascists could never attain such power and success without unshakable confidence in their principles and unqualified submission to their leadership.

This is an established formula which has no exception. Conviction and submission is in fact the life blood of any organization. The stronger the faith, and unqualified the submission, the organization gets stronger and powerful and

succeeds in attaining its goal. On the contrary weaker the conviction and faith, and lesser the submission and obedience, weaker gets the organisation with less and less chances of ever achieving its goal. It is unimaginable for an organization to maintain discipline and order in its ranks and file alongwith dissensions, faithlessness, confusions, indiscipline, disobedience and bullheadedness. An organization with such a state of affairs can never make any headway in any field of life. Indiscipline and lack of confidence and conviction is diametrically opposed to progress and prosperity. Since the very inception of this world both the ends have never met. If we believe that the laws of nature are immutable, then this clause of the law is also immutable that lack of confidence and discipline cannot go side by side with progress and prosperity.

Just look at the community which boasts to be Muslim. There is no conceivable form of hypocricy and deviation which is not found in it. The Islamic community consists also of even those who are ignorant of the fundamental teachings of Islam and are still sticking to non-Islamic beliefs and practices. There are others in its fold who doubt the fundamental concepts of Islam and openly express and propagate their doubts. There are yet others who openly condemn and ridicule religion and religious way of thinking. There are Muslims who prefer non-Islamic views and concepts as against the teachings of Allah and His Prophet (saw) and also

such people who prefer non-Islamic laws and non-Muslims rituals over the divine laws of Allah and his Prophet (saw). Those are also called Muslims who mock at the Islamic rites and customs just to please the enemies of Allah and His holy Prophet (saw), and those who are ever ready to do any harm to the cause of Islam for their petty interests, who side with the opponents of Islam in anti-Islam campaigns, serve the non-Muslims against the cause of Islam, and demonstrate through their activities that they are not ready to suffer the least material loss for the cause of Islam. Barring a microscopic group of pure Muslims with firm and unadulterated faith, the dominating majority comprises of hypocritical and heterodox people.

This was the state of conviction and faith in the Muslims. Now we will describe the nature of submission and adherence to Islamic teachings in the Muslim masses. If you visit any Muslim locality you will observe a very strange attitude of the Muslims. Call for prayers is given five times a day to the Muslims but nobody seems to take any notice of that call. Nobody cares who are being called and what for they are being called. Time of prayers comes and passes away, but for a very small group, no one cares to suspend his business or other activities and engagements to go to the mosque and bow before Allah. Ramazan is the month of fasting for the Muslims but you will notice no change in the daily routine of many a Muslim to show that the month of fasting has commenced. They eat and

drink in public without any feeling of guilt and shame on skipping fast. On the contrary, wherever possible, they even ridicule those who are fasting.

Then among those who fast, very few do so with a sense of duty. Some of them keep fasts as a mere ritual, while some others fast considering it as good for health, and most of the fasting Muslims do all that has been forbidden by Allah and his Holy Prophet (saw) during fasting.

Fewer still are the Muslims who care to pay Zakat and perform Hajj pilgrimage. Discrimination between lawful and unlawful, fair and foul is gradually vanishing. All that is prohibited by Allah and His Prophet (saw), the Muslims have allowed it for themselves. There is no limit ordained by Allah and His Prophet which has not been transgressed by the Muslims. There is no regulation, laid down by Allah and His Prophet (saw) which has not been defied by the Muslims. The population of Muslims, according to census, runs into crores, but how many per cent, nay per thousand and per lakh of them obey the commands of Allah and the Holy Prophet (saw) and faithfully abide by the Islamic regulations.

The fate of a community in which hypocricy and lack of conviction becomes its second nature, which loses sense of duty, which is not ready to submit to any supreme authority by any regulations, should exactly be the same as is the fate of Muslims today. They are subjugated and subdued every where in the world today. Wherever

they are in power, even there they are not free from moral, intellectual and material hold of other progressive powers. Ignorance, poverty and backwardness is their identity. Moral degradation has demeaned them too low. The attributes of trustworthiness, truthfulness and fidelity, for which they were once known in the world, had now become the distinction of other nations. The Muslims, instead, are today known for defalcation, falsehood, fraudulence and unfair dealings. They are fast getting deprived of the qualities of piety, abstinence and chastity. Community pride and prestige is gradually vanishing. No order and discipline is found in them. There is disunity and friction among them, and they have lost the spirit of team work for a common cause. They have gone down in the estimation of others and are fast losing their collective vitality; strength and power is fading away. Their civilization and social refinement is on the decline. They are no more capable of defending their rights and national honour, in spite of increasing education and literacy among them. Graduates, post-graduates and Europe-returned are multiplying. Those who dwell in bangalows, travel in cars, are attired in suits, hold titles, occupy high positions in government circles are increasing in number day by day. But they have now stepped down the high moral pedestal. They are no longer respected, feared and trusted among their neighbouring countries. They have lost their bargaining power and strength and their future is increasingly pregnant with darkness.

Be it any religion, civilization or any form of organisational set-up, there are only two approaches and attitudes possible about it. If any body joins it, he should have unqualified belief in its fundamental principles, and fuliy abide by its laws and regulations. But if he cannot do so, he should not join it, and should dissociate himself from it openly if he has joined. There is no other way out except these reasonable and rational two alternatives.

It is most unreasonable and irrational to join a certain system, live as its component, profess loyalty to it and yet deviate partly or totally from its fundamentals, violate its laws and regulations and avoid following its rules. Such an attitude would inevitably result in hypocritical manners, lack of sincerity, dearth of zeal and firmness of purpose, making you totally incapable and useless for any organization. You will become a curse for any organization if you join it alongwith all the above mentioned weaknesses and defects. You will spoil the whole system which you enter. You will paralyze the civilization of which you become a part. You will distort the religion you follow. It is much better for you to join the group to which you feel inclined and which you can fully follow. Far better than the hypocritical Muslims are those non-Muslims who are sincere believer in their religion and civilization and abide by its rules and regulations.

The people who believed that the remedy for all the ills of the Muslims lay in the western

education, modern culture, economic reforms and attainment of political rights were and are still wrong. By God if all the Muslims acquire the highest possible academic qualifications, start rolling in wealth, get westernised every inch, occupy all the offices in the government and all the seats in Legislative Councils, they shall still remain low, mean and weak as they are today, if they suffer with hypocricy, ignore their obligations and duty, and disobedience, irregularity and obstinacy becomes their nature. Education, modern fashion or pelf or power can never drag them out of the depths of ignomy they have fallen in due to their moral depravity. If you want to become a powerful and prestigious community, then generate unflinching faith and conviction in the Muslim community and make them submit to the command of Allah and the holy Prophet (saw) without any reservation, without which you cannot develop the Muslim community into a well-knit organization nor can it gain adequate strength to exalt you to the highest position in the world. A group of scattered persons, who are morally and intellectually shattered can never dare to look into the face of any strong and organised nation of the world. A heap of straw however big, can never build a fort.

The worst enemies of Islam and the Muslims are those who spread heresy and abstination. They are the worst type of hypocrites far more dangerous for the Muslims than the infidels at war. These hypocrites invade not openly but lay dynamite from within your own ranks. They aim to defame the

Muslims both temporally and spiritually. They are the people about whom the holy Quran has said that they want to turn you infidel like themselves. The minimum that should be done to save the Muslims from the mischief of such hypocrites is that the Muslims who are sincere to their faith and want to remain as pure Muslims should severe all relations with such hypocrites as the holy Quran ordains:

> Do not make friends from among them.

The final verdict of the Holy Quran against such hypocrites is to declare war against them:

> If they turn their backs, catch hold of them, and put them to sword where-ever you find them — (4:89)

16

What is a real Muslim[1]

There are a number of words and terms, very common in our daily conversation, uttered by all, but really understood by a very few. Excessive use of these terms has given them a particular connotation and meanings. Whoever utters these words utters in that very sense and who ever listens to him takes those words in that particular sense. But the real sense in depth, what these words and terms stand for, is not known even by well educated persons, what to speak of the ignorants.

Take for example, the terms of "Islam" and "Muslim". How often these terms are used and how widely they dominate our discussions. But how many are there who really know its real sense? And how many are there who listen to these terms and

1. Article published in the monthly *Tarjumanul Quran* in its issue of November 1935, Rajab 1352 Hijrah.

take them in the same sense for which these terms were coined? What to speak of the non-Muslims, even 99 percent or more of those who call themselves "Muslims" and mention Islam as their religion do not know what the terms "Muslim" and "Islam" really mean. Let us now try to explain both of these terms in brief.

If you look at the people analytically in respect of their faith and their deeds, you will come across three categories of people in general.

One category of people consists of those who stand for "freedom" of opinion and liberty to act. They rely on their own opinion in every matter, regard their own judgments as sound, and adopt only that *modus operandi* which is correct in their own view. They don't believe in following any religion.

The other category of people consists of those who profess to believe in some religion, but in fact they follow their own views. They do not turn towards religion for any guidance in beliefs and deeds, but insert some conceptions of their own interest, needs and approach, adopt some ways and manners and try to adjust their religion accordingly. That is to say, they do not follow any religion, rather they make the religion follow their whims and concepts.

The people in the third category are those who do not apply their own mind and follow others blindly, may they be their forefathers or their

contemporaries.

The first group is infatuated with the name of freedom but does not know its true limits. Freedom of thought and action is no doubt right and correct to some extent, but it becomes deviation when it exceeds its true limits. A person who relies on his opinion alone, obeys only his mind in every matter, actually suffers from the misconception that his knowledge and intellect has comprehended all the affairs of the world; no fact, whether overt, or covert is hidden from him, he is fully aware of the rules and etiquettes of every field of life; he knows the intricacies of every school of thought and knows it from the very beginning to its ultimate end. This vanity of knowledge and intellect is nothing but a false impression. Let him make his own wisdom his judge in its truest sense, verdict of wisdom will be that it has no such attributes as its blind follower believes of it. One who depends on his wisdom as his sole guide and follows its commands all through his life cannot escape stumbling and slips, deviation and destruction.

Such sort of freedom of thought and action is fatal also for culture and civilization. Freedom demands that every one may believe in what he considers sound and adopt any course of action which is right in his view. The culture and civilization demand a common ground for all the people who agree on minimum basic beliefs and concepts and follow, in practical life, the prescribed etiquettes and rules meant to regulate their social

life. Hence freedom of thought and action stands diametrically opposed to culture and civilization. Freedom generates obstinacy, licentiousness and anarchy. Culture demands compliance, following, surrender and submission. Where there is unbridled freedom, there is no culture, and where there is culture, the people shall have to surrender, to a great extent, their freedom of thought and action.

The second category faces still worse situation. The people of first category are only misguided, but the people of the second category are not only misguided but also liars, hypocrites, fraudulent and evil-minded. To follow religion with freedom of thought and action is possible only if one can adjust his views and trends with his religion remaining within the legitimate limits of interpretation. If one's trends go against his religion yet he considers his religion as right and his trends as wrong, his claim may be accepted to some extent that he really believes in the religion he professes to follow. But if his beliefs and actions are clearly against the unambiguous teachings of his religion, and he considers his views as correct and the religious teachings as wrong, and tries to prove that the religious teachings conform to his views and practices, merely to remain within the fold of the religion, such a person cannot be taken as a simpleton because a simpleton cannot be so clever, so we will have to call such a person dishonest. We will be forced to conclude that he hypocritically pretends to be a follower of religion as he lacks the

moral courage to revolt openly against religion. Otherwise nothing could prevent him from disowning a religion whose teachings are against his own concepts and opposed to his real views and beliefs, and a hinderance in his way he sincerely wants to adopt and is practically following.

The third category of people is intellectually at the lowest ebb. The first two categories are at fault only because they strain their mind beyond its capacity. But the third category does not apply their mind at all, or apply it too little to be taken into any consideration. What can be more shameful for a sensible person than that he believes in a doctrine without any justification except that his forefathers believed so, or that such and such advanced nation believes in it.

Similarly, in spiritual or temporal matters, if a person follows some ways simply because his forefathers followed them, or adopts some ways only because the progressive powers of his age have adopted them, he actually establishes the fact that neither has he any brain nor any guts to use it. He cannot discriminate between the right and the wrong. For him Hinduism is right if he has been, perchance, born in a Hindu family. And if he has been born in a Muslim family, he would have believed Islam as the right religion. He would have loved Christianity had he been born in a Christian family. It is a mere chance that the Western nations are in power in his period, so he regards Western ways and manners as a standard of civilization.

Likewise, if the Chinese had been in power, the Chinese ways and manners would have become the standard of civilization for him. And no wonder this witling of a man starts thinking negroism as the essence of humanity if the African Negroes come to dominate the world.

Truly speaking, this is no argument worth consideration to decide what is right and what is wrong, that a particular practice is in vogue since our forefathers, or that it is now a common practice. A lot of blunders have been committed before and are still being committed around the world today. We are not supposed to repeat those blunders stupidly. We are not expected to follow every thing modern blindly and accompany every wayfarer whether he is heading towards the devil or the deep sea. God has endowed us with wisdom, just to discriminate between good and bad, right and wrong, and to examine a leader thread bare before following him to satisfy ourselves whither is he to go.

Islam condemns all the three categories as wrong. It describes the people of the first category as the people who are neither ready to accept anybody with clear guidance as their leader and guide, nor do they themselves possess that true and proper guidance which may lead them to their destination. They are moving in darkness just at random. While it is possible they may go straight, it is also possible that they may fall into some ditch somewhere, because mere guess is nothing

dependable. It may be right and it may be wrong, and wrong it is mostly.

> And those who invoke, besides Allah, partners (they have set up with him) apart from God. Do you know whom do they follow. They follow nothing but surmises and merely indulge in guess-work —— (10:66).
>
> They follow but a guess, and a guess can never take the place of truth. —— (53:28).
>
> They follow but a guess, and that which they themselves desire, although the guidance from their Lord has come to them, or shall a man have what he covets? —— (53:23-24).
>
> Have you seen him who makes his desires his god although he knows the truth and Allah sends him astray, seals his hearing and his heart and sets a covering on his sight? Then who will guide him after Allah (hath condemned him)? (45:23).
>
> And who goes farther stray than the one who follows his lust without guidance from Allah? Surely Allah guides not the wrong doing folks —— (28:50).

Israelites represented the second category when the holy Quran was being revealed. They called themselves Mosaic and the followers of Torah, but went against the practices of the Prophet Moses and the teachings of Torah in their beliefs and deeds. And it was surprising that they were never ashamed of their deviation. Instead of changing themselves and their views in consonance with the teachings of Torah, they distorted the Torah in letter and spirit to conform to their thoughts and practices. Concealing the real teachings of Torah, they presented their views as the authentic and real teachings of their holy Book. They abused, maligned and put them to sword who

warned them on their waywardness and called them to follow the word of Allah. The holy Quran says:

> They change words from their context and they have forgotten most of what they were given as advice and you will not cease to discover their treacheries except a few of them. (5:13)
>
> O people of the scripture , why do you confound truth with falsehood and knowingly conceal the truth (43:71).
>
> Whenever a Messenger came to them with a message which was against their desire, some of them they rejected, and some they slew —— (5:70).

The holy Quran makes it crystal clear:-

> You have no valid ground to stand on unless you observe Torah and the Injil and the other book (Quran) which has been sent down to you from your Lord (5:68).

About the third category, the holy Quran says:-

> And when it is said to them, "Follow what God has sent down, they say, 'No; we will follow only what we found our forefathers practising'. Well will they go on following their forefathers even though they did not use commonsense and did not find the right way? (2:170).
>
> And when it is said to them, Come to what Allah has sent down, and come to the call of the Prophet of Allah they reply, "Sufficient for us is the way on which we have found our forefathers". Would it do even if their forefathers had no knowledge whatsoever and were not on the right path? —— (5:104).
>
> And O Muhammad! If you obey the most of the dwellers on earth they will lead you astray from Allah's way, for they follow nothing but guess-work and indulge in mere conjectures —— (6:116).

Those who do not apply their own mind, cannot tell right from wrong and follow others

blindly, are mentioned by the Holy Quran as:

> They are deaf, dumb and blind, so they do not understand —— (2:171)

and such people are like cattle or even worse because the cattle cannot distinguish between the right and the wrong, but they possess the power to distinguish between right and wrong, yet they do not use it

> They are like cattle, nay, rather they are worst of the waywards. They are neglectful —— (7:179).

After rejecting all these three groups who are on the extreme the holy Quran stands for a group of people who are balanced and on the middle path, i.e. midmost nation and are upright establishing justice.

What is this midmost path of justice and moderation? Get rid of the biased and coloured vision of the past traditions and modern concepts. Try to see around you with clear and unbiased vision and find out what is right and what is wrong; atheism looks right and justified or the acknowledgement of the existence of God; belief in only one Allah appeals your mind or pantheism. Is man in need of divine guidance to find the right path or not? Were all the Prophets of Allah (peace be upon them) and lastly the Prophet Muhammad (peace be upon him) veracious or, God forbid, liars? Is the path shown by the Quran straight or crooked? If you are fully convinced that belief in Allah is the logical requirement of human nature and Allah is

He who has no associates; your conscience concedes that the man certainly needs the light of Divine Guidance to find out the right path, and this is the same Guidance and light as given by all the holy Prophets (peace be upon them), and the true leaders of the mankind; and if going through the life history of the holy Prophet Muhammad (saw) you feel convinced that a person of such a high character can never deceive the world and if he claims to be the Prophet of Allah he is undoubtedly true; if going through the holy Quran, your commonsense concludes that the right path of belief and deeds for the human beings is only that prescribed by this book and this book is a Divine book beyond any doubt, then believe in what your conscience confirms to be true without caring for reproach and opposition of the entire world, and rising above every fear and favour.

Now when your good sense has amply distinguished between the right and the wrong and you accepted the right and rejected the wrong, the trial of your intellect and commonsense and its task of scrutiny and criticism is now over. Now the authority to decide and to command is automatically shifted to Allah instead of human intellect and reason, to the Prophet of Allah and the Guide book of Allah. Now it is not for you to decide but to bow before each and every command of Allah and His Holy Prophet (saw). Now the field to apply your mind is the understanding of the implications and wisdom of His commands, applying it in the

minutest details of your practical life. Now you are not to reason why in Divine command, may you understand its wisdom or not, may any command come upto your rational standard or not, and may the injunctions of Allah and His Holy Prophet conform to the customs and traditions current in the world or not, your are but to obey and submit before the commands of Allah and His Holy Prophet. Logic demands that when you accepted Allah as the final Authority, that whatever the Holy Prophet says he speaks on the authority of Allah and not as a figment of his own imagination, and accepted the holy Prophet as the messenger and authority from Allah with the conviction:

> He speaks not of (his own) desire, that is nothing but a revelation revealed (by Allah) to him. (53:3-4)

you should prefer the verdict of Allah and the injunctions of the Holy Prophet on your own reason and intellect and avoid to judge the feasibility of the beliefs and the do's and don'ts laid down by Allah and His Holy Prophet (saw) on the standard of your own wisdom, knowledge, experiences, or the views and practices of other human beings. One who calls himself a believer, and yet hesitates in submitting before the commands of Allah, in fact refutes his own claim of belief in Allah as the final Authority. He does not know that there is no how and why in faith, rather it is the negation of faith. He has no idea that discipline is nothing but unqualified submission and obedience and 'ifs' and 'buts' lead to anarchy instead of any discipline.

This discipline is really the way of moderation and justice that is called Islam and those who adopt this discipline and follow this path are called Muslims.

Islam means submission, obedience and unqualified surrender, and Muslim is he who accepts without any reservation the do's and don'ts from the authority. Hence this very nomenclature is an unchallengeable evidence of the truth of this group *i.e.* the fourth group, established with a new creed, meant only to submit and to surrender before Allah and His holy Prophet, believing in Him as the final authority and discarding and rejecting all the other three schools of thought and their ways and manners. It is not expected of these believers to follow their own reason and whims in any matter, or to pick and choose from the Divine injunctions all that suits their interests and ambitions and to discard whatever goes against their material interests. They are also not supposed to blindly follow other human beings, dead or alive, discarding the injunctions of the Divine Book and the Prophet's Sunnah.

Now the Quranic statements are quite clear on this issue. The holy Quran says that there remains no option for a believer when a clear verdict comes in any matter from Allah and the holy Prophet (saw)

> And it becometh not of a believing man or a believing woman, when Allah and His Messenger have decreed a matter, to claim any say in that affair. Whosoever disobeys

> Allah and His Messenger goes astray into manifest error. (33:36).

The Quran makes it quite clear that anyone who accepts a part of the Quran and rejects the other part of the Divine book is doomed to ignominy both in this world as well as in the life hereafter.

> Do you believe in a part of the scripture, and disbelieve in the other part? What shall be the recompense of those of you who do so save ignominy in this worldly life, and on the Day of Resurrection they will be consigned to the most terrifying chastisement? For Allah is not unaware of what you do. (2:85)

The Quran says that matters should be settled only according to the Divine book, whether it is according to the people's liking or not

> So judge between them by that which Allah has revealed, and follow not their desires. (5:48)

The Quran decrees that whoever does not judge according to the Divine book is a transgressor:

> Whosoever judges not by that which Allah has revealed, such are the defaulters. (5:47)

and every judgement that goes against the Divine book is the judgement of ignorance.

> Is it the judgement of the days of ignorance (paganism) that they are seeking? Who is better than Allah for judgement of a people with conviction? (5:50)

The Quran orders the believers to obey Allah, His prophet and those in authority from amongst you. If you really believe in Allah, and the Doomsday, then take your disputes in any matter before Allah and His prophet (saw). This alone is

the best way that proves best in the end.

> (O, Prophet) did you not see those who boast of belief in the Book revealed to you and in all the divine Books revealed before you, but want to make those, who defy Allah, as their arbiters in their disputes, though they have been commanded to keep aloof from them. The Satan is bent upon deflecting them far away from the right path. Whenever they were called to follow the Book revealed by Allah and to follow the Holy Prophet, you found the hypocrites avoiding you. Whenever We sent any Prophet, We did send him to be obeyed according to the Divine injunctions. No by thy Lord, they are by no means believers until and unless they make you arbiter in their disputes but that is not all. They must not feel any heart burning whatsoever on your judgement and submit to it without any reservation. (4:8-9)

These elucidations amply explain the meanings of the nomenclature of Islam and Muslim. It is now for us all, who have registered themselves as Muslim in the census, to ponder over the matter whether we really deserve to be called Muslim, and can our ways and manners in the practical life, by any stretch of imagination, be identified with Islam.

17

The Real Source of Strength for Muslims*

It was in the early second Hijrah century that the ruler of Sajistaan Dur Khaj (now known as Afghanistan), whose family title was Rutbeel, refused to pay tribute money to the Umayyad government. No attempt to subdue him succeeded. During the reign of Yazeed bin Abdul Malik, an Umayyad Caliph, a mission was sent to collect tribute money from him. The Afghan ruler asked the Muslim envoys, "Where are those people who used to come with their bellies shrinked like the hungry people, their foreheads bore impressions of prostrations and they wore sandals of date leaves".

"They have long passed away", the envoy replied. The Afghan king retorted, "Well, they were

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* Article published in the monthly *Tarjumanul Quran* in its issue of January 1935, Shawwal 1353 Hijrah.

much stronger than you, they were more strict in their promise, inspite of the fact that you look much healthier than them".

With these words, according to the historians, the Afghan ruler refused to pay tribute money and remained independent of the Islamic rule for about half a century.

This happened in a period when the followers of the companions of the holy Prophet and their successors were alive in quite a large number alongwith a number of leading jurists of the Muslim history. The holy Prophet (saw) had passed away just a century back. The Muslims dominated the world as the most advanced and powerful nation. The Muslim empire stretched from Iran to Africa and Spain. No people on earth could match them in material resources, pomp and splendour and pelf and power. They had a deep faith in Islam. Injunctions of *Shariah* were followed with sincere devotion. Discipline and obedience was exemplary. The entire Muslim community strictly observed law and order. Yet those, who had crossed swords with the ill-clad, famished-looking warriors of the desert, noticed a world of difference between those apparently ill-provised and these well-provised people. What was that difference? Historians would explain it as a difference of culture between beduins and the urbanized people. They would say that the old bedouins were rugged and hardy, but the amenities of urbanization and its luxuries made them relaxed and easy going. Really speaking it was

conviction and faith, sincerity of purpose and devoted submission to Allah and the holy Prophet (saw) that made the difference, as these are the real sources of strength and power for the Muslims.

The strength of Muslims neither lay in their number, nor in the excess of resources or weaponry, wealth or expertize in science and technology, or advancement of culture and civilization. They emerged as a leading power only on the strength of their faith and piety. This only was the secret of their power and progress in the world. It won goodwill and trust for them in the comity of nations. With this good will and trust, they commanded universal respect and honour inspite of lesser material resources and man power. As soon as the graph of their conviction and devotion started coming down, even increasing numerical strength and material resources could not check the decline in their strength and respect.

What the Afghan ruler Rutbeel remarked as an enemy was much more precious and realistic than a thousand advices and counsels of friends and well-wishers. He actually exposed the truth that the real strength of a nation is neither in well-armed forces, nor in their weaponry and arms and ammunition, or its well-fed and well dressed soldiers and its vast means and resources. The real strength of a nation lies in its high morale, strong character, fair dealings and lofty ideals. It is such a spiritual force which is acknowledged and conceded even without material resources. It enables the

have-nots to trample authority and resources and conquer not only the lands but also capture the hearts of the people. Enriched by this force and strength, a bony people wearing *chappals* of date leaves, clad in rags and with swords without proper sheaths strike such an awe and establish such a power and authority, dignity and respect which cannot be established even by gaudy dresses, well built bodies, chubby faces, high mansions and highly destructive weapons. Moral force can amply make up the deficiency of material resources but the material resources are no substitute for moral decline and deficiency. Any success and domination on the strength of only material resources, if at all, shall prove imperfect and transitory and shall not survive long. It may make the people bow before authority but it will not win the hearts. The heads thus lowered always look for the opportunity to revolt.

Stability of a building depends neither on its attractive paints and colour, nor on its exterior or interior decoration, lawns and gardens and its outward look. Nor does its strength depend on the number of its residents, its attractive fittings and furniture, or amenities and gadgets. If its foundations are weak, its walls are hollow, its pillars, beams and planks are eaten by moth, it is doomed to collapse, no matter it is flocked with residents, dumped with goods worth billions and its decoration is most attractive and captivating. You see only what is obvious and apparent, but

calamities and mishaps expose the inherent weaknesses going down to its foundations, the compactness of walls and the strength of its pillars. If all these things are real strong and stable, the vicissitudes of time will not be able to do any harm to the building. Its firm and stable foundations, compact walls and strong pillars will not let such mishaps and calamities damage the building, although it may totally be devoid of decorations and niceties. Otherwise, the building shall collapse as a result of such calamities alongwith all its inmates and decorations.

Same is the case of national life. What make a nation lively, powerful and exalted are not its buildings, attires, means of communication, luxuries, fine arts, factories and colleges, but the principles on which its civilization is based, and the depth and firmness with which these principles are rooted in the hearts and the promptness with which they are translated into action. These three factors i.e. soundness of principles, firmness of belief and domination of these principles over practical life, play the same role which solid foundations, compact walls and strong pillars play in the strength of a building. A nation endowed with these three qualities at its maximum shall dominate the world. Its authority would prevail, and it would lead the course of history. It shall win the hearts, enjoy every body's submission, command respect even if it lives in huts, is ill-clad and its belly is pinched with hunger. It has no college, no factory, and knows

nothing of arts and sciences. What you consider the symbols of progress are no more than ornamentations. They are not at all the pillars and props of its structure. You can never save a building from collapse by plastering its hollow walls even with gold and silver.

This is what the holy Quran stresses time and again. The holy Quran says that the principles of Islam are based on the unchangeable and immutable nature on which God has created man. Thus the religion based on these principles is *Deene Qayyim* the upright way of life and a religion which establishes the affairs of this world as well as of the world hereafter on proper foundations :

> So (O Prophet and the followers of the Prophet (saw) set your face sincerely and truly towards this faith and be steadfast on the Nature whereupon Allah has created mankind. There can be no alteration in the Nature made by Allah. This is the right and true faith, but most of the people know it not (30:30).

Then the holy Quran enjoins us to stand firm on this true way of life, believe in it and follow it. It will automatically result in your uplift in the world, and you will be conferred world leadership and caliphate on the earth.

> Our righteous servants shall inherit the land (21:105)
>
> You will surely gain the upper hand if you be true believers (3:139).
>
> Allah has promised those among you who believe and do righteous deeds that He will make them successors in the land, (24:55).
>
> And whoever makes Allah and His messenger and the

believers his friends, let him know that Allah's party will surely come out victorious (5:56).

As against it those who appear to be within the fold of Islam, but Islam has neither gone deep into their hearts, nor has it become the law of their lives.

They look magnificent in their appearance

Their conversation is very charming

But in fact they are as lifeless as wooden planks.

Their activities are like mirage which gives the impression of water, but in fact it is nothing.

Such persons can never gain strength, because their hearts are rent asunder and they cannot cooperate in any matter with sincerity of purpose.

They can never gain that strength which only the pious and the faithful have.

They will not fight against you in a body save in fortified villages or from behind walls (59:14).

They shall never be favoured with world leadership.

He said: "My covenant includeth not wrongdoers (2:124).

Their end is nothing but disgrace and ignominy in this world and chastisement and torture in the next world.

It may look odd that the holy Quran has prescribed faith and pious deeds as the only means of progress and authority over others for the Muslims. It has nowhere enjoined Muslims to open universities and colleges, set up factories, make ships, establish business firms and banks, invent

scientific instruments and follow the advanced nations in your attires, living style and ways and manners. Moreover, the Quran holds hypocricy alone responsible for depression and decline as well as disgrace and ignominy in this world and the hereafter and not the absence of those things which are generally regarded as the symbol of progress by the world today.

If you once catch the spirit of the holy Quran you will not feel any confusion. Firstly it is most important to know that Muslim is nothing but the embodiment of Islam. His entity as a Muslim is established only with Islam. If he believes in the message and follows the laws revealed and conveyed through the holy Prophet Muhammad (peace be upon him), his Islam stands established, although he may not have any thing else than Islam. On the contrary if one is adorned with all the worldly ornamentations but his life is devoid of faith and there is no trace of any following of Islamic tenets, may he be a graduate, a doctor, a millowner, a banker, a general or an admiral, but he cannot be a Muslim. Hence no progress shall be taken as the progress of a Muslim individual or a Muslim community until and unless the Islamic entity of that individual or that community is established before any other thing. Without it, the progress is never the progress of a Muslim individual or community, may it be anybody's progress. Obviously such progress cannot be the target of Islam.

Moreover, a nation may not at all be Muslim with its thought, moral values and social system based on any thing other than Islam. Such a nation may, no doubt, adopt non-Islamic principles of morality, politics, economic and social principles and attain the height of progress in its own estimation. But it is something quite different that a community professes its thought, morality, culture, social life, economy and politics to be based on Islam, yet it lacks Islam in its conviction and practical life. Such a nation can never emerge as a strong and powerful nation and win any respectable position in the world, inspite of its acquiring all sorts of material resources and progress, as the basis of its nationhood, morality and culture is weak and the weakness of foundation cannot be compensated by any superficial ornamentation.

This is not to deny the legitimate role and importance of arts and science and the means of material progress. What is meant here is that every thing other than the foundation is secondary in nature for the Muslim community. Laying of a strong foundation and its consolidation is over and above every thing, and all the means of material progress which conform to this foundation can and should be adopted only after due consolidation of the foundation. But if the very foundation is infirm, and is not deeply rooted in the heart, its grip on life is not firm, then the nation's morality and character get unavoidably perverted individually as well as collectively; matters get confused; social system

becomes sluggish and energies are dissipated. It definitely results in weakening the national image and losing its weight in the comity of nations till it is subdued by other nations. Abundance of material resources, ever increasing number of graduates and the glitter of outward ornamentation all prove worthless in such a situation.

There is another point still more important. The holy Quran asserts:

> You are aught to lead provided you turn true believers and "the devotees of Allah alone shall prevail, and the people with firm faith and good deeds shall definitely be awarded the caliphate on earth".

What is the basis of this assertion? Why has it been claimed that the Muslims, equipped with the armament of faith and pious deeds shall prevail over all other nations whatever their material resources be. The holy Quran itself solves this problem.

> O people a parable is related to you listen to it. The deities whom you invoke instead of Allah cannot create a fly, even though they all combine together for this purpose. Nay! if a fly snatches away something from them they can not get it back from it. How weak are the suppliants and how weak those whom they supplicate. They have not recognized the true worth of Allah as they should have, the fact is that Allah alone is All-mighty All- powerful (22:74)

> The likeness of those who have taken patrons other than Allah, is the likeness of the spider which makes itself a dwelling, and the weakest of all dwellings is the dwelling of the spider. Would that these people had knowledge. (29:41).

It means that the people who rely on

material forces, actually rely on things which possess no power by themselves.

Naturally reliance on such powerless things results in their own enervation. The forts built by them and strong in their estimation prove no more stronger than spider's cobweb. How can they dare face those who rely on Allah who is the Real Power and Authority.

> Now whoever rejects *Taghoot* and believes in Allah has taken a firm support that never gives way (2:256).

The holy Quran asserts that the believers in the real sense shall always prevail over the non-believers in every encounter.

> If the disbelievers had fought you then they would certainly have turned their backs, and would have found no protector or helper. This is the way of Allah that has been followed in the past and you will find no change in the way of Allah (48:22,23).

> The time is coming when we will cast awe into the hearts of the rejectors of the Truth. This is because they have set up partners with Allah for whom He has sent no authority (3:15).

It is so because whoever fights for the sake of Allah has the support of Divine power and nobody can stand against him who has Divine power in his support.

> This is because Allah is the supporter of the believers and that the disbelievers have no supporter at all (47:11)

> You did not throw (the sand) but Allah threw it (8:17).

Such is the respect and honour of a virtuous believer. On the other side, this too is the Divine

law that an honest person with chaste character, whose deeds are free from lust, who follows the Divine laws honestly in letter and spirit instead of his own caprices and whims, wins love and respect from everybody. Hearts are automatically attracted towards him. He is looked upon with reverence and he earns confidence of the people in worldly affairs. He is regarded truthful by his friends and foes alike, who rely on his balanced nature, chastity and faithfulness

> Most surely the time is coming near, when the Merciful will fill the hearts with love of those who are believers and are doing righteous deeds (19:96)
>
> Allah makes the believers steadfast in the life of this world and of the hereafter with the firm word (14:27)
>
> Whosoever does righteous deeds, whether male or female, provided he or she is a believer, We will surely make him live a pure life in this world and in the hereafter. We will reward such people according to their best deeds (16:97).

But how all this happens. It is never the result of mere uttering the words "*La ilaha illallah*" (there is no god but Allah), or by adopting Muslim names or some particular social manners and etiquettes or by performing some rituals and ceremonies. The holy Quran declares that all this cannot result without faith and righteous deeds. The holy Quran means to impress that belief in Allah as the one and the only authority must go so deep in your heart and soul that it ultimately prevails completely over your thought and imagination, moral concepts and worldly affairs and moulds your entire life according to its implications.

Your mind should never work against it and you must never commit any act contrary to its spirit. With the declaration of *La ilaha illallah* a revolutionary change should come in life. Fear of Allah should circulate with the blood and there should be no concept of submission except before Allah. One should not beg from any body, should fear none except Allah. All love and hate should be governed by the love of Allah. There should be no law acceptable save the Divine law. One should always be ready to sacrifice all his desires and all his likes and dislikes for the pleasure of Allah. He should unconditionally surrender himself to the commands of Allah and His Prophet:

We hear and obey.

Thus his source of strength would not be his body and his stamina only but also the Divine strength and power which commands authority and obedience not only on this earth but over the whole universe who is the real source of knowledge and enlightenment and the real object of love and praise of the entire universe.

The Muslims in the era of the holy Prophet (saw) and his guided Caliphs enjoyed this unqualified submission to and unprecedented love of Allah, and the impact of this submission and love is eloquently demonstrated by the history. The declaration

There is no authority but Allah

resulted in a revolutionary change in life. The

ignorant and uncivilized Arab beduins turned into the most precious asset of mankind. Every one felt himself attracted to them. They turned into embodiments of piety, chastity and truth. These sincere believers, howsoever uneducated, poor, ill-fed, ill-clad and deprived of all worldly amenities, impressed and over-awed the mighty emperors and the big world powers. Every believer worked as a source of light and inspiration and illuminated all around him. Whoever dared to refuse this enlightenment and inspiration and tried to confront was eventually eliminated.

Such were the Muslims who challenged the whole Arab community. They were not more than 350 in number, but were armed with the vigour of faith and strength of character. When their strength increased to a few lacs they embarked on the gigantic mission of winning the whole world to their side, and shattered and subdued every force that came in their way.

As stated before, this sincere faith and pious character was the real source of strength of the Muslims. It was the result of unflinching conviction in the fact that there is no authority but Allah *(La ilaha illallah)*. This is the only distinction between a believer and a non-believer. It is not just a matter of uttering a few words without unflinching faith and firm conviction in this reality. It would never bring any change in daily routine of life, in moral values, in concepts and activities as compared to one's life before his declaration of faith in the sole

authority of Allah. If one professes to be a Muslim, claims to believe in the sole authority of Allah, yet he submits to authority other than Allah, fears him, tries to win his pleasure, begs favour from him, follows his base and mean desires, obeys the commandments of others against the authority of Allah, follows his own whims or man-made laws in violation of divine laws; his thinkings and his aims and intentions are as wicked as of the non-believers and he does not show any difference in his utterances and his dealings as compared with non-believers, how can he be taken as any thing better and superior than the non-believers? Deprived of real faith and conviction, a so-called Muslim is no better than a non- Muslim. In such a situation only physical strength and resources could make any difference and whoever be stronger and more resourceful would prevail over the weak, without any distinction of Muslim and non-Muslim.

This really is the difference which history has prominently recorded and which can easily be noticed in even a cursory glance. There was a time when a handful of Muslims toppled the mighty world empires and carried the revolutionary message of Islam from the coasts of the Pacific ocean to the shores of the Atlantic. But now the Muslims are in billions all over the world but are groaning under the non-Muslim domination, and infidelity and pantheism is still there even in those areas where millions of Muslims have been living for centuries.

18

Courage and Conviction
The Secret of Progress and Prosperity

A view repeatedly expressed about my articles on the question of Interest is that the capitalist system, by dint of political power, is today dominating the entire world economy. The economy everywhere is based on the concept of capitalism with capitalists at the helm of economic affairs. Only those nations are making progress who believe in no moral or religious restraints on the production and consumption of wealth. On the other side, we the Muslims stand disorganized and disintegrated. We are not in a position to reorganize and reconstruct even our own national economy on Islamic pattern, what to speak of changing the world economic pattern. If our religious restrictions

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1 Article published in the monthly *Tarjumanul Quran* in its issue of May 1936, Safar 1355 Hijrah.

prevent us to participate fully in the prevailing economic order, we shall, as a nation, certainly lag behind other nations in benefitting from the means of economic progress and prosperity. We will become pauper in due course of time and other nations would prosper. This economic decadence shall as well demean us politically, morally and culturally. It is by no means a pessimistic thinking but a hard fact in the world of reality vividly visible to us all for years. The signs of what is to come in future are also not so dim as to be imperceptible. Hence what is the sense in telling us the laws of Shariah and explaining the economic principles of Islam? Tell us the way, if at all there is any way, to improve our economic conditions and to march towards progress within the frame work of Islamic law. If it is not possible then we are left with only two options. Either the Muslims shall face total destruction, or they shall have to say good bye to all the restrictions, like others, that hinder their march towards economic progress.

This is not a matter confined to the issue of Interest alone. In fact its sphere is very wide. It would have been comparatively a simple matter, had it been only the economic system under an un-Islamic way of life. But the situation is in fact quite different. Looking the world around you as well as your own problems, you cannot find any field of life free from un-Islamic control. Are not your beliefs, thoughts and imagination dominated by atheism and secularism or at least by doubts and suspicions?

Is not your educational system governed by ungodliness? Is your culture and civilization free from western domination? Has not your society been influenced by western pattern of living down to its roots? Are your moral values free from the western impact? Is your legal system, politics and the fundamentals of government, by any means, free from the western influence in theory or practice?

If such is the state of affairs how can you confine yourself to the question of economy and that too only to one aspect of it. Expand it to your whole life. You will find that the trends of life have changed . In the past Islam was the trend of your life, but now it has changed into non-Islamic trend. We are neither in a position to change the trend nor have we the strength to fight against it. To remain static and silent observers is even more fatal. We want to remain Muslim but we are not ready to oppose the western infiltration and influence in our society. That is to say we intend to go to Makka but are not ready to dissociate ourselves from the caravan going in diametrically opposite direction. We want to be non-Muslim for all practical purposes in our views, ideas, objectives and the ways of life, yet insist to be acknowledged as Muslims. If such a mixture of contradictions cannot be worked away, we shall either be exterminated as Muslims in a state of indecision and inaction or we shall lose our separate entity and after being deprived of the nomenclature of Muslim we shall become a part and

parcel of the secular mainstream of life.

Whenever such enlightened and modernized people discuss any issue, their ultimate argument is, perhaps the strongest argument in their view, that it is the general trend and a universal practice, how can we dare to go against it, and how can we survive with such opposition. If it is the question of ethics, they say that the ethical standards of the world have changed, meaning to say that the old ethical standards cannot be maintained now. If veil (*purdah*) comes under discussion, they say purdah is an outdated thing no more observed in the world, meaning that something discarded all the world over should also be discarded by Muslims. If education is discussed, their concluding argument would be that Islamic education is no where in demand in the world, meaning to say that the Muslim children should not be brought up against the requirements and demand in the world, but in accordance with the general demand and requirement. Speaking on the issue of Interest, their main theme shall be the indispensibility of interest in the world of trade and commerce. In other words, such people want to stress that the Muslims as a community can not afford to avoid any thing that the world has adopted as indispensible. Thus, be it culture, social life, ethics, education, economy, law, politics or any other field of life, they want to follow the west instead of the principles of Islam, on the ground that the changing trends of the world cannot be ignored and that we must keep

pace with the fast moving world in culture and fashions. They try to logically justify adoption of western way of life, ignoring the fact that it amounts to revolt against Islamic concept of life and, in a way, it leads to apostasy. At the strength of this argument they consider it quite logical to delete any thing of Islamic teachings and etiquettes that stands in the way of westernizing the society.

To sum up the whole discussion, we say, why not consolidate all the proposals and suggestions altering and modifying Islam. If Islam does not appear compatible with western trends, why waste time on differing on details, why not get rid of Islam as a whole and adopt what appears to be more appealing and attractive instead of demolishing this wall and that wall and trying to change the structure of rooms and verandahs because of this reason or that. Say boldly that you want to demolish the whole building that does not fulfil your needs and requirements and construct the building anew according to your new plan and specifications.

People with this way of thinking cannot be convinced by any arguments. Best way for them is to leave the house that does not come up to their expectations and requirements, and shift to some other house that is best suited to them instead of first demolishing the house and then constructing it again according to their liking and requirements. If you want to go in the direction of mainstream you can do so by boarding any boat that is going in that direction instead of scratching the label of your own

boat. Islam does not need such Muslims who do not like to adhere to Islam in their views, their morals, their social life, their means of living and their education. They are not at all interested in remaining Muslim, and are by no means any asset for Islam, rather they are a burden and liability for Islam and Muslims. They do not believe in Allah and follow their own whims and desires. They will never hesitate to bow before idols and deities if they find the idolaters dominating the society. If nudism becomes the fashion of the world, they too will get rid of their dress. If people start taking filth, they will blindly follow them and try to prove that filth alone is clean and pure and cleanliness and purity is nothing but filth and refuse. Their hearts and minds are subjugated and nothing suits them except slavery.

As West dominates today, they want to become European every inch from top to bottom. They will turn negroes, beyond doubt, if negroes dominate the world. They will blacken their faces, fatten their lips, curl their hair like negroes and start worshipping every thing that comes from Ethiopia the land of negroes. Islam does not need such slaves at all. Islam will be far more powerful if all such hypocrites with slavish mentality are removed from the list of Muslims in the census register, leaving only a few thousand Muslims behind, whom the Quran defines as

> God loves them and they love God, (they are) humble towards the believers, stern towards unbelievers striving

in the way of Allah fearing not the blame of any reproacher (5:54)

Such a purge of even millions and millions of so called Muslims will give much more strength to Islam, just as the purge of pus from the body relieves the patient. The hypocrites are portrayed saying

We fear lest a turn of fortune befall us (5:52)

This is no new apprehension. The hypocrites have, since times immemorial, expressed this apprehension quite loud. This apprehension exposes the old disease hidden in the hearts of hypocrites. These hypocrites have always tried to seek refuge in the anti-Islam camp. They considered the Divine limits always as chains and fetters, and compliance of divine and Prophetic commands as a burden. They have always been afraid of the loss of life and property in submission and expected all worldly gains in insubordination. The Divine law was neither changed for them before nor now, and shall never be changed in future. This *Shariat* or the Divine law is not meant for the cowards and the imbecile. It is neither for the slaves of material and mundane urges nor for those who have no courage to stand against odds and who change themselves with the changing circumstances.

The Shariah is meant for those who are brave and courageous like the lions, determined to face all oppositions and turn the tide in their own favour. They regard the will and pleasure of Allah over and

above every other thing, and struggle to make the world submit to the will of Allah. A Muslim is not meant to adopt the ever changing patterns of the world, he is supposed to change the world according to the will of Allah and his own faith and conviction. Anybody who lets himself float on the mainstream and is ready to change himself with the changing times is a liar and is not honest in his claim of Islam. A true Muslim, in fact, would fight tooth and nail against every thing that is wrong and contrary to the will of Allah without caring at all for the consequences. He will never lose heart nor accept defeat even if he is deprived of all physical resources and cooperation in his struggle against evil and wrong, and even if he is extradited helplessly from his own society. He will never regret his so-called failure and bad luck or envy the achievements of the non-believers or the hypocrites.

The holy Quran is before you. The sacred lives of the holy Prophets as well as the lives of the outstanding believers in Islam from the very beginning up-to-date are open to you. Do these examples exhort you to change with the changing circumstances? Had this been the ultimate aim of life, the world would have never needed any Prophet and any book from Allah. The changing times and trends could have been enough to make the people change themselves accordingly like the chameleon changing his colour as and when needed. Allah Almighty never revealed any Divine book for such a humiliating purpose, nor was any prophet

sent down for such petty cause. No revelation has been made from Allah but to warn the mankind about all the ways and paths misleading and destructive, and lead them to the only right path to eliminate all the wrong paths, push aside the people from such paths and form a group of the faithful who not only tread the right path themselves but call others also to it. The holy Prophets and their followers have always struggled for it, have suffered hardships and tribulations. They have sacrificed their lives and suffered heavy losses, but none of them ever thought of changing themselves with the changing times to save themselves from hardships or to gain worldly comforts. If any body, individually or as a group, apprehends losses, difficulties and dangers in adopting the path pointed out to them through Divine guidance, and, because of such apprehensions and fears, prefers the path apparently leading to prosperity, success and exaltation, he is free to choose that option. But let not such a coward and greedy fellow try to deceive himself or the world at large that he is still a follower of Allah and the holy Prophet (saw) even after discarding it. Disobedience in itself is a serious crime. What is the good of further adding falsehood, fraud and duplicity to it?

It is quite wrong and illogical to presume that the tide of life cannot change its direction. Observation and experience both testify against it. The world has undergone a number of revolutions and changes and every revolution has changed the

trends. Islam itself is the most outstanding and eloquent example. What were the ways and trends of life when the holy Prophet Muhammad (be peace upon him) came into the world? Was not the entire world dominated by infidelity and pantheism? Did not despotism and oppression rule supreme? Was not the mankind torn and split into various classes? Were not the ethical values overshadowed by lewdness, sensuality, feudalism, capitalism and injustice. A single individual stood up and challenged the whole world, refuted their irrational beliefs and claims commonly accepted and adopted all the world over, put forward a faith and creed of his own before the world and, within no time, changed the world's trends, way of thinking and mode of activities by appealing commonsense and reason and asserting conviction and continuity.

The latest instance is the Communist movement. Capitalistic hold on the world reached its peak during 19th century. No timid weather-cock could even imagine of any upset in a system prevailing throughout the world with frightful political and military might. A person named Karl Marx rose and started preaching Communism. He was opposed by the governments, was turned out of his own country, roamed about from country to country, suffered poverty and hardships, but left behind on his death, a powerful Communist party, which within 40 years, not only toppled the mighty Russian empire, but also shook the Capitalism to its roots all over the world. He presented his own

economic and cultural concept with such a force and conviction that its followers are multiplying day in and day out throughout the world, and is influencing even the laws of diehard capitalist countries.

But be it revolution or evolution, it has always occurred as a result of force, and force always moulds others, but is not moulded itself. It does not bow before others, but makes others to bow before it. Revolutions are never brought about by cowards and the imbecile. History never acknowledges those who have no principles, no aim and no ideal of life; who never dare to stake their life for a high and noble cause; who cannot face dangers and hardships, who live for nothing but worldly comforts and amenities; who are ever ready to change with the changing times; who can be cast in every mould and who yield to all sorts of pressure. It is only the brave and the daring who make history. They are the people who have always turned the tide of life with their heroic struggle and sacrifices, changed the concepts and ideals of the world and revolutionized their course of action. They have changed the world instead of being changed themselves with the changing world.

Never say that the course of events cannot be changed and there is no way out except following the trends of time. Do not take the cover of the lame excuse of helplessness. Admit your weakness straight away. And when you admit your weakness, you will also have to concede that principles, codes

and religion have no meaning and sense for the weak. He will have to bow before every one who is powerful. He cannot take stand on any principle and cannot claim any code. And no religion is worth the name if it goes on changing its principles for such weaklings.

It is also an illusion that restrictions imposed by Islam are a drag on your progress and prosperity. Is their any restriction imposed by Islam and honoured by you. Have you not crossed all limits, and openly defied them. Is any of the things damaging you allowed by Islam? If you are facing destruction, it is because of your own extravagance. You are paying millions of rupees as interest to the money-lenders and losing your precious properties. Did Islam permit you this extravagance? You are suffering because of your own bad habits. Cinemas and operas are crowded with Muslims even in the state of poverty. Every Muslim lives beyond his means and wastes lot of money on dress and fashions. Millions of rupees are wasted on absurdities never permitted by Islam. The most serious fault on your part is evasion of Zakat and lack of the spirit of mutual help. Did not Islam make it obligatory for you?

Thus it is established beyond doubt that it is not observance but violation of Islamic restrictions that has ruined you financially. As for the prohibition of interest who cares to observe it. More than 95% take loans on interest without any genuine hardship. Is this the implementation of

Islamic tenets. Most of the moneyed Muslims are drawing interest in one form or the other. May it not be regular money-lending, but Muslims draw interest from banks, insurance policies, government bonds and the provident fund. Where is that prohibition of interest honoured and observed? Why then blame Islam for your financial collapse?

It is argued that the prestige and national strength depends on wealth which in its turn depends on permissibility of interest. Perhaps they are still unaware of the real source of their prestige and power. Mere wealth cannot bestow honour and power upon a nation. If every individual of a community becomes a millionaire or multi millionaire but they lack character, they carry no weight in the world. But if you possess Islamic character, if you are veracious and trustworthy, if you are above fear and favour and firm in your principles, if you are fair in your dealings, regard right as right and duty as duty, discriminate between the lawful and the unlawful in every matter, and possess enough moral strength to rise above fear of loss and temptation for gain, refuse to deviate from the straight path and prove your faith and conviction priceless, you will establish your credibility in the world. Your word shall carry weight much more than the entire wealth of a millionaire, you will command much more respect than those residing in palaces although you may be living in huts and putting up patched dresses. Your nation shall become too strong to be ever humbled.

The companions of the Holy Prophet were very poor. They lived in huts and tents, unacquainted with the luxuries and niceties of culture. They had no proper dress, no good food, no modern weapons, no impressive means of conveyance. But their goodwill and their terror all over the world could never be matched even by the grandeur of Umayyads and Abbassids nor in any later period till now. They had no wealth but possessed such a character that established their respect and their greatness all over the world. After them, the Muslims no doubt achieved much pelf and power, pomp and show of culture, but nothing could cover the deficiency of character.

You cannot find even a solitary example of any nation in history attaining power and prestige through easy going, lotus eating and gain seeking, if you are not ready to learn any lesson from Islamic history. No nation could attain respect and prestige in the world without observing some principles and discipline, without taking pains and suffering want and hardships for a sacred cause, and without the spirit to sacrifice its ambitions and its own interests. This discipline, this commitment to principles and sacrifice of luxuries, comforts and benefits could be noticed in one form or the other in the progressing nations.

Islam puts it in one way while other progressing nations put it in some other forms. Visit any of the people, you will have to follow their rules and regulations and bear the rigours of their

discipline. Anywhere you go, you will be required to follow a set of principles and to offer sacrifice for some objectives and principles. If you are fond of easy going and relaxation and lack the stamina to endure any rigour and bitterness, then you can be free from the bondage of Islam and go any where, but you will get no position of respect anywhere, neither shall you find any source of strength.

The holy Quran describes this formula in a few words and the known human history establishes it as a universal truth.

After every hardship there is ease and prosperity.

One who cannot bear hardship cannot achieve prosperity.

19

New Education Policy for The Muslims*

This note was sent in reply to a questionnaire of the Aligarh Muslim University Board for reforms in theology syllabus. Though apparently addressed to the University, in fact all Muslim educational institutions are related to it. It is very necessary for all the Muslims to take notice of the educational policy explained in this note. Be it the University of Aligarh, Deoband or Nadwah (two prominent religious universities of India) or Jamia Millia, modus operandi and approach of each of them has become out dated and, if not revised, shall lose their utility altogether.

Aligarh Muslim University Court deserves thanks from all the Muslims for paying attention towards its basic objective to generate true Islamic spirit among the students and appoint a Board for this purpose. I have carefully gone through the papers sent to me by the University. No doubt the present system of teaching Islam and imparting

* An article originally published in the monthly *Tarjumanul Quran* in its issue of December 1936, Jamadiul Akhir 1355 Hijrah.

religious education is quite unsatisfactory. Their syllabus is certainly defective. After going through their questionnaire, it appears that the Board wants just to make a few modifications in the syllabus introducing some new books and discarding some existing books from the syllabus. They perhaps believe that such reshuffling may inculcate Islamic spirit in the students. If I am correct I should say it is very faulty and incomplete assessment of the real problem. We must go much deeper into the issue to find out the reason of dearth of true Islamic spirit in the students inspite of teaching Quran, Hadith, Fiqh (Islamic jurisprudence) and the fundamentals of faith. If the fault lies with the defective syllabus, it should no doubt be set right by removing that defect. But if the entire education policy is basically defective, then a few alterations in the syllabus shall not do. You will have to widen the scope of reforms, how much arduous and painstaking it may be. I have considered this issue with this point of view and my observations are briefly as under:-

My discussion consists of three parts. The first part is critical appreciation of the present educational policy of the Muslim University pointing out basic defects and that what educational policy should be adopted in the best interests of the Indian Muslims. The second part would contain positive proposals for reform while the third part would deal with the ways and means to implement these proposals.

The existing educational system of the

Muslim University is a strange mixture of modern education and Islamic education without having any thing common or any sort of harmony. Two contradictory and unmatching educational concepts have been merged together without caring to create any harmony and adjustment in them to enable them to serve the culture as a combined and compound academic force. Despite of being merged and combined, both of the elements preserve their separate entity and pull the students mind in two opposite directions. Keeping Islam apart, such a mixture of conflicting elements is basically wrong not only from Islamic but from purely educational point of view and cannot produce any positive results.

This mixture has caused all the more harm and complications from Islamic point of view. Such a mixture is not only improper but also improportionate, as the western element is much more powerful and dominating in it as compared to a very little and immaterial Islamic influence. The western approach has the initial advantage of being the order of the day with the full support and strength of the culture ruling the globe and established as the trend of the time. The element of western thought has been introduced in the Muslim University, Aligrah with the same stress and importance as in any other University serving the cause of western secular culture. The western arts and sciences are taught in the Muslim University in the same way as in other universities, with no

difference, impressing the minds of the Muslim students with western concepts and thought. Their thinking is completely swayed by the western vision. They look into the issues and think with western mind. They are fully convinced that reason and fairness lies only in western concepts and approach. This impression is further strengthened by the grooming they practically get in the university. Be it dress, social behaviour, manners and etiquettes, walking and talking, or games and sports, in short each and every activity and attitude is dominated by western trends, culture and civilization. The atmosphere in University is altogether west-oriented. Every discerning person can very well visualize the effects of such environments on the developing minds of the Muslim youth.

The Islamic element of thinking and approach is comparatively very weak for two reasons. Firstly, because of being deprived of cultural and political domination and authority and secondly because of the old and outdated books taught in the university. The language and the stuff in these books as well as their way of presentation does not appeal the modern mind. The situations and the issues on which the eternal principles of Islam were applied, mostly exist no more anywhere and no attempt has been made to apply those evergreen principles on the problems and issues of today.

There is no living atmosphere and environments as well as any model and practical demonstration in behaviour and attitudes in the present day life to support the Islamic teachings and concepts. It has rendered the colour and orientation of Islam all the more weak and ineffective in the west-oriented educational setup. Such an unbalanced mixture and proportion naturally results in total domination of the western thought on the students minds, reducing the Islamic element as ridiculously ineffective and worthless. It gets regard and respect, if at all, just as a relic and remnant of the past. I may be excused for my plain-speaking, but I feel it my duty to express what I see and feel without mincing matters. The overall position of the temporal and religious education in the Muslim University appears to me as if a person is groomed as a non-Muslim from head to tail and then he is given a packet of a few religious books to exonerate the University from the charge of making him a non-Muslim. If he throws away the packet of religious books because of the impression he got from you about the religious education, he could be held responsible for it.

If you expect such an education system to produce true Muslims you would in fact be looking for miracles. Your scheme of things can never produce your desired results in the natural process. If one or two percent students succeed in retaining their firm faith and true conviction in Islam and honestly practice it, that can not go to the credit of

the University education but to their own inborn righteous nature. They clinched to their inborn faith and religious inclination inspite of the conflicting environment and grooming of the University. Such exceptions are not only found in the Aligrah Muslim University but in other universities of India and Europe as well whose syllabus carries no element of Islam at all.

Now if such a state of affairs is allowed to continue, and the syllabus of religious education is amended to make it a little more effective, it will do nothing more than intensifying the conflict between westernism and Islam. It will create a constant conflict in the mind of every student between Islam and westernism ultimately dividing the students in three factions. One will be dominated by westernism, may it be under the influence of Europeans or Indian nationalism or atheistic communism.

Other faction will be dominated by Islam may its influence be deep, or faint under the impact of westernism.

The third faction would comprise of those who would neither be duly committed to Islam nor to westernism

Obviously, such a turnout of education is by no means promising. Such a compound of contradictions can neither be fruitful from educational view point, nor such a university can justify its existence from national point of view with

two-third of its output proving detrimental to the national interests and a total loss of its culture. It is a very bad bargain for the poor Muslim nation to maintain a million-dollar mint constantly producing one-third counter-feit coins and one-third coins for the benefit of others at our cost to be ultimately used against our interests. This analysis makes two points explicitly clear. Firstly the complexion of conflicting elements in education is basically wrong.

Secondly, such a complexsion is not at all in the interest of Islam, may it be on unequal basis as it has been till now or on equal basis as is being considered for future.

After elaborating these points, I would now like to give my mind about the future education policy of the Muslim University.

Every university obviously serves a particular culture. No university in the world, past or present, can boast of imparting education abstractly without any slant or orientation. Every educational institution serves a specific purpose and imparts education with a particular inclination and orientation. Such orientation is made after due deliberation with relevance to a particular culture which is meant to be promoted through it.

Now the question arises which is the culture this Muslim university wants to serve and promote. If western culture is meant to be served then it should not be called a Muslim University, nor should theology be introduced in it to confuse the

students. If it is meant to serve and promote Islamic culture, then the whole set up of the university should be changed to suit the temperament and spirit of Islamic culture as such. It should not only protect Islamic culture but should effectively push and promote it.

As I have established earlier, this Islamic University, as it is today, is in fact serving the western culture instead of Islamic culture. It can never serve Islamic culture by merely vitalizing the existing theology syllabus while retaining western orientation intact in all other fields of education and training. Keeping the true spirit of Islam in view it can be realized beyond doubt that the bifurcation of temporal and religious education and grooming as two separate entities and then putting them together in the educational plan inspite of their conflicting nature is nothing but a futile exercise. Islam, unlike Christianity, does not believe in the separation of Church and State, neither does it confine itself to mere dogmas and ethics, leaving the mundane affairs to the irreligious worldly people.

Hence Islamic theology, unlike Christian theology, cannot be separated from temporal sciences. Islam tends to prepare the man to live and function in such a way as to ensure salvation, respect and supremacy not only in this world but in the world hereafter as well. With this end in view, Islam streamlines one's thought and vision, improves his morals, moulds his character, lays down his rights and responsibilities and gives him

an outstanding social system. It has quite a different set of rules and regulations, distinct from others, for intellectual and practical training of the individuals, establishment and organization of the society creating a fair balance in all the activities of life. This approach with a difference gives Islamic civilization a separate entity and the survival of a Muslim nation depends on strict adherence to this approach in letter and spirit. Improvement in the syllabus of Islamic theology loses all sense and meaning if it ceases to be relevent to the day to day life and its affairs.

A religious scholar who is fully conversant with the articles of faith in Islam but cannot apply its principles in various academic fields and in the everchanging situations and ever new problems of practical life, is worthless for Islamic culture. Similar is the case of that religious scholar who believes in the truthfulness of Islam but his thinking is unIslamic, his approach in the matters relating to day to day life is not Islamic and he plans his life on unIslamic lines.

The real cause of the decline of Islamic civilization and deterioration of Islamic culture is the rupture of liasion between religion and practical life, and production of religious scholars of the two categories mentioned above. Therefore re-establish liasion and contact between religion day to day practical life if you want to revitalize Islamic culture and lead the world instead of meekly following others.

This purpose cannot be served by making the syllabus of theology a dead load and a speed breaker for the system of education. Let Islam run as the life blood in the whole structure of education and academic activities; let it serve as its eyes and ears, heart and soul, feeling and senses and awareness and thinking. Let it absorb all the positive and healthy qualities of the western sciences and technology making them a part and parcel of Islamic culture and civilization.

This is the only way to produce Muslim philosophers, Muslim scientists, Muslim economists, Muslim jurists, Muslim statesmen and, in short, experts and specialists in all the fields of art and science fully qualified and equipped to solve the practical problems of life from Islamic point of view. They would use the developed means and resources of the modern society to serve the Islamic society. They would reshape the Islamic thought and theories and laws of life anew in deference to the spirit of the modern age till Islam regains leadership in all fields of theory and practice, and starts playing the guiding role for which it is destined in the world.

This is the idea which should form the basis of the modern educational policy of the Muslims. Time has left us far behind and forged much ahead of the period of Sir Sayyed Ahmad Khan, the pioneer of educational reforms in the Indian Muslims. If we did not move ahead with the changing times, it would be too hard for us even to

survive what to say of making any progress.

Now we will discuss the ways and means to frame our educational policy on the outline mentioned above.

(1) Westernism should totally be eradicated from the precincts of the Muslim University. It is our duty to check the ever increasing trend of westernization in our new generation if we are not going to slash our national civilization with our own hands. In fact these trends are the product of slavish mentality and the implied inferiority complex. But its manifestation in dress, social life, manners and etiquettes and in the environments as a whole dominates the people not only outwardly but inwardly as well, leaving even no spark of national dignity in them. Islamic civilization can never survive in such circumstances. A civilization is not shaped by mere ideas, principles and basic concepts. It is shaped and developed by the implementation of these principles in practical life. If the ideology and principles are not implemented in practical life, the civilization based on these principles meets its natural death and its ideology also does not last long.

Hence the reform needed foremost is the creation of a visible living Islamic atmosphere in the University. The budding Muslim generations should be groomed in such a way that they feel proud of their national civilization. Their attitude should not be of reverence but deep love for their national

characteristics, infuse in them the real spirit of Islamic ethical values and Islamic character and enable them to carry their national culture to its peak through their learning and fully seasoned intellectual capabilities.

(2) Generation of Islamic spirit depends, to a great extent, on the knowledge and conduct of the teachers. How can Islamic spirit be generated among the students by the teacher's who are not only devoid of this spirit themselves, but are opposed to it in their thought and practice? You can merely design a building, but it is the teaching staff who has to construct the building. You expect the Western builders to construct a building on Islamic style. It is nothing but to expect grapes from the creepers of cucumber. It is no use engaging some maulvis (religious teachers) to teach theology exclusively when the teachers of all or most of the other subjects are non-Muslims or Muslims with secular outlook. They will change the views and concepts of their students about life and its problems from Islam to secularism and a brief course of theology shall never serve as an antidote to the poison of secularism. Muslim University needs not mere experts and specialists in arts, philosophy, science, economics, law, history or any other subject, but experts and subject specialists with unqualified and unflinching faith and practice in Islam. It does not matter if a few non-Muslim experts are engaged in special circumstances. But as a matter of rule university professors should not

only be specialists in their particular field of science, but also well-versed in Islamic concept of life and culture to achieve the real objective of this university.

(3) Arabic language should be introduced as a compulsory subject in the university syllabus. It is the language of our culture and the only means to provide us access to the original sources of Islam. Without having direct access to the Quran and the *Sunnah*, our educated class shall never be able to acquire the real insight and grasp the true spirit of Islam. He will always have to depend on translations and commentaries and shall never be able to get light direct from the sun, but through a variety of coloured glasses. Our modern educated elite are committing such blunders in the matter of Islamic issues that betray their woeful ignorance of even the preliminaries of Islam. It's main reason is their inability to benefit directly from the Quran and the Sunnah.

In case the provincial legislatures of India are bestowed the right to legislate in a much wider field through provincial autonomy to enact a lot of social reforms, if the Muslims are represented by those who are ignorant of Islam and virtually believe in the western concepts of morality, social activities and law, the new legislation shall prove social deformation rather than reformation for the Muslims, and the social life of the Muslims shall deviate more and more from the fundamentals of Islam.

Hence the issue of introducing Arabic language should not be taken as a mere language issue, but should be treated as an issue related to the very foundations of the university and whatever relates to the fundamentals should be implemented at all costs without any delay.

(4) The students of high school standard, should get preliminary knowledge of the following subjects:

A. Beliefs and Tenets: This subject should not be dealt with an inatteractive philosophic explanations of Islamic tenets and beliefs. It should be presented in a most interesting and convincing way appealing reason and basic human nature. The students should know that the fundamentals of Islam are in fact the basic truths of the universe and are very closely related to our life.

B. Islamic Morals: This subject should not be confined to the presentation of mere moral concepts but should be elaborated with the help of various examples and instances from the history of the prophets of Allah, the last Holy Prophet of Islam and his devoted companions to make, crystal clear, the main characteristics of the life of a true Muslim.

C. Juridical Injunctions: This subject should comprise of preliminary but basic injunctions of the Islamic law about our duties to Allah and duties to the people and injunctions of general character incumbent on every Muslim to know. There is no need to go in such details as how many buckets of

water should be drawn out of the well to purify its water if a mouse or any such unclean live object falls into it and dies. Instead, the students should know the importance and significance of worship and prayers and the spirit and wisdom of Islamic injunctions. They should know the programme given by Islam for their individual and collective life and that how this programme can produce a righteous society.

D. Islamic History: This subject should be limited only to the period of the holy Prophet (saw) and his devoted companions with a view to let the students know their religion and their nationhood in its pristine purity and to inculcate in them a true sense of love and pride for Islam.

E. Arabic: Only primary knowledge of Arabic language to develop in them a taste and liking for Arabic literature to some extent.

F. Quran: Proficiency, enough to enable the students to recite the Holy Book fluently, to understand the meanings of simple verses and to learn some Surahs by heart.

(5) There should be a compulsory syllabus for the students at the college level for the following subjects:

A. Arabic: At the intermediate level a general course in Arabic literature should be introduced to develop average competence to understand and appreciate simple Arabic text. At the degree level

Arabic teaching should be merged with the teaching of Quran.

B. Quran: At the intermediate level the students should be prepared to understand Quran. A few preliminaries are to be elaborated in this course, *i.e.* Quran is the most well-preserved and authentic book revealed by Allah. It is superior to all other religious books and that its unique revolutionary teachings have influenced not only the Arabs but the thinking and lives of the entire world because of its most convincing style of reasoning and its main theme. The students of the degree level should be able to comprehend the text of the holy Quran by themselves with the teachers as their guides to help them solve their difficulties and remove their doubts. Whole of the Quran can be taught within two years, if detailed discussions and commentary is avoided and only its meanings and underlying spirit is communicated to the students.

C. Islamic Studies: This course should acquaint the students with the Islamic system as a whole explaining the ideological basic and the guiding principles of Islam in shaping the morals and character and organizing the social, economic and political life and international relations, and that how it distributes rights and responsibilities between its individuals and the society; what or the Divine limits and to what extent is allowed the freedom of thought and action within these limits and how does transgression of these limits affect the Islamic social order. These are the main points

required to be comprehensively incorporated in the syllabus and the whole course proportionally distributed over four years.

(6) After setting the general syllabus, Islamic studies should be distributed over various specialization courses in arts and sciences incorporating Islamic teachings appropriately in every subject. All the western arts and sciences as such are useful and Islam is not hostile towards anyone of them. Islam inculcates love for knowledge exhorting the Muslims to acquire knowledge, wherefrom possible, considering it as their own property lost. Islam nurses no antagonism against knowledge, it is opposed to the secular and material approach of the West. The West has its own concepts, hypotheses, starting points and angles of vision which are not, by any means any established facts, but just their feelings and whims. They mould the scientific facts in the frame of their own whims and likings and then try to erect a whole system based on these whims and likings.

Islam is in fact against these whims and likings based on no firm and established foundations. Islam does not oppose established facts and realities. It is opposed to a particular frame of mind which tries to distort the facts in its own distinct way. Islam has its own concept, angle of vision, a starting point for thought and an intuition matrix which is diametrically opposed to the West.

Hence the actual cause of deviation, from the Islamic view point, is not that the scientific facts and truths are borrowed from the West but that the western intuition matrix is adopted. If the Western concepts of philosophy, science, history law, political science, economics and of other fields of learning are inserted in the heretofore clean minds of the students, their focus of attention is set to the western way of thinking to make them accept the Western hypotheses as established realities, make them believe that the only approach and the starting point for research and reasoning is that adopted by the West and infuse in their minds all the academic issues and problems as enunciated and discussed by the West.

With all this c nfusion it is expected that the department of Islamic Studies shall clear all this confusion and make the students true Muslims. Is it possible by any means? What can such a department of Islamic Studies do which has nothing but mere ideas and concepts without any practical demonstration and implementation of those ideas in the field of scientific realities and day to day problems of life, and the informations and concepts vertically opposed to Islamic Ideology constantly fed to the students.

This is the real cause and source of all confusion and deviation. This deviation can only be stopped and averted by making Quran the real source, starting point, the angle of vision and the basis in all academic fields. When the knowledge

and information is moulded in Islamic frame, and the problems of the world and the universe are solved with this background, then and then only can the students turn true Muslims and the true Islamic spirit inculcated in them.

Otherwise, the policy of limiting Islam in a department of Islamic studies and giving free licence to anti-Islamic thinking and approach in all the other departments of university shall result in nothing but that all those who graduate from this university will be non-Muslims in philosophy, non-Muslim in the law, non-Muslim in the science, non-Muslim in the political science and philosophy of history and non-Muslim in economics, and their belief in Islam shall be confined only to certain articles of faith and a few religious rituals.

(7) Stop the graduation and masters courses in theology. These courses serve no purpose. The various fields of Islamic studies should instead be incorporated in the relative western courses of specialization, for example Islamic philosophy, history of Islamic philosophy and the Muslims' role in the growth and evolution of philosophical thought should be included in the subject of philosophy; history of Islam and Islamic philosophy of history may be included in the subject of history; the fundamentals of Islamic law and the chapters of jurisprudence concerning social and business dealings be included in the subject of law; principles of Islamic economy and the chapters of jurisprudence concerning economic issues be

included in the subject of economics; political views of Islam, history of the growth and evolution of the political system of Islam and the role of Muslims' in the evolution and development of political thought all the world over should be included in the subject of politics, and so on.

(8) There should be a permanent research department for Islamic studies which should award doctorate for high-grade research works. This department should prepare scholars who can guide not only the Muslims in the intellectual and ideological field, but the entire world from Islamic point of view.

Outline of the system of education presented by me in the second part, looks apparently impracticable but it is my well considered opinion that, with concentration and sincerety and with adequate financial support and hard work, it can be implemented gradually.

However, it should be kept in mind that it is not possible to reach the ultimate goal in a jump. Neither is it essential to have all necessary requirements before launching any project. You are to lay down the foundations first, and the resources to lay down the foundations are available.

There are people in the running generation who can lay the foundations of educational system on these lines. The next generation brought up and trained on the lines mentioned above would be able to raise the structure and the third generation so

produced shall be in a position to complete this educational project by the grace of God. It is not, however, possible to achieve that perfection today, which can be achieved only after a hard and continuous struggle of three generations. This achievement, after three generations too, is possible only if the foundation is laid now and the work started on the said pattern without any delay. If the work does not start now, just because the point of perfection may take too long to be achieved although the necessary requirements are available, I am afraid this job would never be done.

It is also my duty to suggest ways and means to implement the plan I have proposed. I would now elaborate the practical steps to be taken to launch this educational plan as under:

1. The Education Department of Hyderabad State has just worked out a comprehensive course of Islamic studies consisting of beliefs, Islamic ethics and the injunctions of *Shariah* for matriculation level. It can easily be adopted, making a few necessary modifications and reforms in it. The old style of teaching Arabic language being outdated and horrifying, Egypt, Syria and even India have adopted such modern methods as have simplified the teaching of Arabic and made it quite easy. A committee of experts in teaching Arabic through

modern methods should be constituted to propose a course of teaching the Arabic mainly through the holy Quran. Thus teaching the holy Quran would not need any separate time and the students would start learning and understanding Quran from the very beginning.

Much has been written on Islamic history so far in Urdu language. All such material should be deeply scrutinized with a view to make use of it in the course for primary classes.

The teaching of the fundamentals of faith and injunctions of Shariah and the Arabic language may need only an hour, while Islamic history needs no separate time as it can easily be merged in the general syllabus of history. I think no major change will be needed in the existing set up at the matriculation level. In fact change is required only in the existing syllabus and the teaching staff. Forget the present concept of the subject of theology and its style of teaching. Engage such teachers who are fully conversant with the psychology and approach of the budding generation. Provide them improved syllabus and create an atmosphere conducive and

nourishing to develop Islamic way of thinking.

2. At the college level, I suggest a general course comprising of three parts:

   a. Arabic
   b. Quran
   c. Islamic Studies.

Arabic can be adopted as a second compulsory language. The students interested in learning other languages can engage separate tutors for that purpose but the subject of Arabic language must be compulsory alongwith the language adopted as medium of education at the College level. With a syllabus carefully prepared and with the teaching staff fuly trained and experienced, the students, during the two years of studies at the intermediate level, can easily learn the holy Quran in the language of Quran itself at the degree level.

No commentary or exegesis is required for the holy Quran. Only a professor of high proficiency, who has deeply studied the holy Quran, and can teach and explain the Quran on modern lines is enough. He will create understanding of Quran in the students through his lectures, and then teach the whole of the Quran at the graduation level in such a way as to enable the students to develop a taste in Arabic language and get fully conversant with the spirit of Islam. A comprehensive new book should also be compiled on Islamic Studies to satisfy the requirements pointed out in 5 (c) of my

educational plan. I have also written a book titled *Islamic Civilization, its fundamentals and elementaries** with this objective in view.

The present set up for religious education at the college level needs no change. The time allocated for secondary language would suffice for teaching Arabic. The periods allocated for theology would suffice for teaching Quran and Islamic studies on alternate days.

3. Some difficulty may arise in implementing proposals No. 6 and 7 of my education plan. This difficulty can be solved by the following three steps taken one by one.

   (a) Such professors should be found out (and there is no dearth of them) as are duly proficient in modern sciences as well as in Quran and Sunnah and are able to compile scientific facts in conformity with the Islamic concepts detaching them from Western concepts and theories.

   (b) All the literature available on the Islamic philosophy of law, fundamentals of law and the philosophy of Islamic jurisprudence, political science, sociology, economics,

* The book is in Urdu under the title *Islami Tahzeeb aur us ke usool-o-mabadi* published by Islamic Publications, Lahore Pakistan.

history and philosophy of history in Arabic, Urdu, English, German and French languages should be carefully scrutinized. The books which can be taken as such should be selected and the rest of it should be utilized by way of extracts and necessary additions and alterations. A team of selected scholars can be assigned this job.

(c) Some experts should be engaged to compile new books on the above-mentioned subjects on modern lines, particularly on the fundamentals of jurisprudence and the findings and observations of renowned jurists, Islamic economics, Islamic principles of sociology, and the wisdom of Quran, as the old stuff is now completely out-dated and no more useful for teaching. Our centuries old research work on various aspects of Islam may prove useful for the jurists, but it is futile to be taught as such to the students. No doubt the above three steps may not produce the required results at its best. There may still remain a lot of defects and flaws in the course of its implemention, but that is nothing to be afraid of. It shall prove as the first step on the right path. Its faults and flaws can be removed by the coming

generations. Its ultimate result and achievement would come up at least after fifty years.

4. Time is not ripe for establishing a separate department of Islamic research. It may be feasible after a few years, hence it would be premature to submit any plans for it.

5. There is not the least possibility for any sectarian disputation in my proposal, yet the Shia religious scholars may be consulted as to the extent the Shia students could join the Sunni students in this syllabus. They may chalk out a separate religious syllabus for Shia students if they like. But in all fairness, sectarian differences should show the least in the matter of education, and the coming generations of different sects should be brought up under commonly agreed principles and basic elements of Islam.

6. Sir Muhammad Yaqoob is very much correct in his suggestion to invite religious scholars of all shades of opinion off and on to deliver lectures on important issues. Muslim University Aligarh, to me, deserves to be developed into an intellectual

nucleus not only for India, but for the entire Muslim world. Muslim scholars from Egypt, Syria, Iran, Turkey and Europe along with the renowned religious scholars from India should be invited to enlighten the students through their ideas, experiments and findings of their research. Such lectures should be adequately paid to encourage the scholars to devote full time and attention in preparing their lectures and getting them published for the benefit of university students, as well as for the intelligentsia in general.

No single language should be specified as medium of teaching for Islamic studies. May it be Urdu, Arabic or English, no single language out of these three languages possesses sufficient uptodate material for the course of Islamic studies. Therefore wherefrom and in whichever language any useful material is available it should be taught in the same language in which it is available at present. The teaching staff for Islamic studies should be well-versed both in English and Arabic languages, as a teacher knowing only one language can not adequately teach Islamic studies. With due apology for this long discourse, I

would like to point out that this is the substance of my several years of thinking and contemplation. I have finally reached the conclusion that the survival of Muslims as a distinct national entity, with a distinct civilization, entirely depends on a revolutionized system of their education and effective cultural grooming on the lines suggested above. I am fully aware of the fact that quite a large section of people in Aligarh as well as outside Aligarh would declare my plan to be a mad man's dream. If they do so, I shall not at all be surprised. History is a witness to the fact that those who think ahead of their times are considered mad by those who always look backward for guidance. They may be justified in their thinking. But I am sure what I am foreseeing today they shall see it by their own eyes within a few years time, may be even in my lifetime. Then they would realize the need to do something to save the situation, but then the storm will be striking at their doors, leaving the least opportunity to make good the time lost.

20

A Blue Print of Islamic Revolution*

Islam is not a mere dogma, nor a collection of some religious functions and rituals, but a detailed programme and a comprehensive scheme for the whole human life. There are no separate compartments for faith and worship and for the rules and principles of practical life. The life is an indivisible whole, the components of which work in complete consonance and harmony like various organs of a human body.

If you disect hands, feet, tongue, stomach, liver, kidney from a living body and extract brain full or partly, leaving only heart intact, can such a body survive? Will such a mutilated body be of any use, if at all it survives for a while?

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* Article by Syed Abul A'ala Maududi published in the monthly *Tarjumanul Quran* in its issue of December 1937, Shawwal 1356 A.H. under the heading "Malady and its Remedy".

Similar is the case of Islam. Beliefs and faith function as heart in the body structure of Islam and the attitude of mind, concept of life and the standard of values that develop on the basis of these beliefs and concepts serve as brain. Worship and rituals work as its limbs and assist in its various functions and activities. The principles of life prescribed by Islam in various fields of life i.e. economy, social relations, political and social order work as stomach, liver and other principal organs in its structure. It needs perfect eyes and faultless ears to send accurate reports of the environments to the brain to help it form a definite opinion. It needs a tongue within its complete control to express itself to its own satisfaction. It needs unpolluted and clean air to breathe. It requires pure and unadulterated food that suits its digestive system and can produce healthy blood.

No doubt the heart (belief) enjoys utmost importance in the entire system, only because it provides vitality of life to all parts and organs of the body. How can the heart survive, or if at all it survives, of what use it will be, if most of the parts and organs of the body are disected and detached from the body or made defunct.

Now just look at the condition of Islam in the subcontinent of India. The Islamic laws are all defunct and suspended. You cannot find more than five percent of Islamic principles enforced in practical life in the social, moral or economic fields. Un-Islamic environments, secular grooming and

godless education has turned the minds non-Muslim either partly or completely. Eyes see, but the angle of vision has changed; ears listen, but its drums have been stupefied; tongue speaks, but not as it should; the lungs are deprived of clean air because the whole atmosphere is polluted and poisoned. Pure food is not available to the stomach, because the stores of food are contaminated. Worships and religious rituals which are the parts and limbs of this structure are almost 60 % paralyzed and the remaining 40 % too are ineffective for want of liaison with the principal organs. The infection of paralysis is fast spreading in the rest of the body structure. In such situation can any body call it Islam in its real sense? It is mutilated to every inch, unable to function by any means. Only the heart is there but it is sick and inert, because if it was a source of vitality for other organs of the body it also got strength and support from them. How can the heart remain safe and sound if the brain, lungs, stomach and liver get defunct?. Thanks to the extra-ordinary vitality of the heart that it is not only itself alive and throbbing, but is also pulling on the remaining organs to work. Can such a deficient Islam exert any influence on the Indian society? Instead of exerting any healthy and revolutionary influence on others, I am afraid, it may not save its remaining limbs and organs from disection leading finally to its total extermination (God forbid)in the face of torrential onslaught of calamities over calamities.

As a result, there is a wave of revolt and deviation in the ranks and file of Muslims themselves instead of attracting non-Muslim to the fold of Islam. Islamic system of life is nowhere functioning in its full and true form, neither in India nor in any country around to enable the people to watch the Islamic system of life in its full bloom and identify the tree with its fruit. What they see is nothing but a mutilated Islam and they ought to take it as 'the Islam'. That is why some of them outright disown Islam. There are others, who have not the courage to disown Islam but they have nothing to do with Islam and there is no difference between them and the non-Muslims for all practical purposes. Yet there are many others who, in their hearts of heart, have no inclination towards Islam but hypocritically pose themselves as Muslims because the time is not yet ripe for them to denounce Islam. They are not only looking for the time to openly revolt against Islam but are also busy sowing the seeds of indifference and hypocrisy in the Muslim community with the hope that they will jump in the fore front as soon as Islam is condemned and denounced by the Muslim masses.

There are also people who, with tongue in their cheeks, say that the Muslims should prepare themselves to get absorbed in the new nationhood and modern civilization, as the defunct system of life to which they are attached is neither of any benefit to them, nor does it allow them to enjoy those benefits which can be had by getting absorbed

in others' system of life. Some propose to mutilate Islam by limiting it to religious cores and rituals and to follow the ways and activities adopted by non-Muslims in the daily routine of life. We cannot say whether these people are under some false impression or they want to mislead others. However, it is a fact which either they have overlooked or they are consciously trying to skip over it, that religious beliefs and rituals lose all their force and impact if the Muslims follow non-Islamic views and ways in temporal matters.

These doctrines and rituals can neither be believed nor followed for long, because these beliefs and worships are meant to be the foundations for the structure of life as a whole. If the edifice of life is built on foundations other than Islam, then the doctrines and rituals of Islam become something superfluous and irrelevant in the day to day life. A child brought up under the new system of life might question the justification of meaningless dogmas and purposeless rituals imposed upon him? Why should he recite and believe in the Quran if its injunctions are defunct and inoperative? Why should he believe in a person as the Prophet of Allah, who had passed away 300 years ago? What is the sense in believing in the prophethood, if it does not provide any guidance in day to day life, and it makes no difference for all practical purposes whether one believes in it or not. In the modern way of life, prayers or no prayers, fasting or no fasting, it makes no difference. There is no effect or

influence of these rituals on the mainstream of life? Then what is the sense in going on with all these rituals.

This is but a logical result of the separation of religion from the day to day worldly affairs and state craft and it becomes more and more obvious with the completion of the process of this separation in principle and in practice. As the heart becomes defunct as soon as it is separated from the body and its physical system, in the same way faith and rituals lose all their importance when detached from day to day life.

Islamic pattern of life gets inspiration and strength from faith and worship and faith and worship flourish in Islamic pattern of life. They are just like the organs of a living body, which become dead and defunct if detached from the living body. Application of Islamic faith and rituals in an un-Islamic pattern of life would mean placing of human brain in the skull of a gorilla or replacing his limbs with human limbs. It does not mean that this tragedy with Islam relates only to a small group of the modern educated persons. Even those who love Islam with their heart and soul and have a deep respect and attachment for Islam, may they be modernists or orthodox, all of them are confronted with this malady.

Islamic system of life has woefully collapsed and none of the Muslims can escape its logical and natural consequences. All of us are sharing it

according to our role and part in it and our Ulema and religious leaders are no less responsible for this sad state of affairs than our modern educated class.

But the worst sufferers are our masses who are in millions scattered over the vast area of 16 lakh square miles. They are acquainted only with the slogan of Islam which they love madly. It is an irony of the situation that these poor people know neither its ideology for which they are ready to sacrifice their life, nor is there any such system of life in operation which can protect them from the onslaught of un-Islamic trends.

Exploiting their ignorance, anybody can detract them, in their faith and deeds, from the straight path of Islam. It is enough for their satisfaction that whatever is being presented to them is posed either as true guidance or something that is not anti-Islam. Once this impression is created, these simple masses can be led any where, may it be Qadianism, Communism or Fascism. There is no move whatsoever to solve the problems of ever increasing poverty and economic depression in the light of Islamic teachings faced by the Muslim masses in the present confounding circumstances. There is no organization among the Muslims to come out with the economic and social concept of Islam against Communism and successfully solve all the problems menacing the masses.

That is why a multitude of millions of hungry and poor Muslims are falling an easy prey to the

preachers of Communism. The over ambitious and power-hungry bourgeious class is always in the hunt of new ways and means to capture political power. The Russian revolution has now taught a new technique to a group of this class to win the sympathies of the suffering masses of labour and peasants by posing to plead their cause but in fact inflaming a fire of greed, selfishness and jealousy in them, promising to get them much more share in wealth than justified and claiming to snatch the wealth from the rich and distribute it in the poor. They aspire to capture power by exploiting the sufferings of masses and enjoy the state resources and authority like the kings, dictators and millionaires of the capitalist system.

The Muslim masses are worst affected economically as compared with the non-Muslims, hence they are an easy prey for these exploiters. They exploit hunger, the weakest point of the Muslim masses and try to win their hearts through their stomach. They call them in the name of eliminating poverty and bestowing prosperity and advocate appetite worship instead of Divine worship. They try to make Muslims believe that their real issue is bread and butter and, by whatever means is it procured, that is the real way of life, the way to salvation. A widely circulated newspaper of Muslims published recently an article by a so called Muslim writer in which he said:

> "The poor and the slaves have neither religion, nor any culture. To them the most important issue is a piece of bread to satisfy their hunger and not religion, and their

> culture is nothing but a worn out tattered shirt, and they believe in nothing but to get rid of their poverty and hunger. They are forced to commit even theft to satisfy their appetite and to cover their body. They have no religion in this world of want and slavery."

This is the first lesson of the cult of communism, and the simple and ignorant Muslims are reassured that it has nothing to do with their religion as the above mentioned writer further says in his article:

> "This philosophy does not pose any danger to religion and faith. Religion is ever green and fresh because of its moral and spiritual force."

But anybody, who is abreast with the happenings around the world, very well knows the impact and influence of Communism on the budding generations of Muslims in Russia. Same is the fate menacing the Indian Muslims in near future[1]. The fire of hunger is rushing forward to reduce the faith to ashes. It is just the beginning and can be plugged with a mere needle. If it gained some time out of our mere negligence, it may develop into a gushing flood with the force to wash away even the elephants.

Hence, in the given circumstances, mere preaching on the pattern of Christian missionaries shall be futile. Thousands of journals published in even millions aimed at reforming the faith and beliefs will not do. Mere lip service in praise of Islamic virtues is of no avail. What is actually

1. The plight of Muslims in India proved the truth of this prophecy beyond any doubt within a decade of this article.

needed is the projection of all these qualities in our day to day life. Solutions never come by the tall claims that Islam carries solution of every problem of life. Problems are not solved automatically. Potentials of Islamic system need to be practically exploited.

Struggle and strife is the law of this world and mere tall claims cannot change the course of events. It needs an all out revolutionary struggle. If Communism can prevail over the hemisphere within half a century on the strength of its false and unrealistic dogmas, if Fascism can stupefy the world by its unbalanced system and techniques, if Gandhi's unnatural theory of *ahimsa* (non-violent struggle) be promoted through mere struggle, then why not the Muslims armed with the eternal principles of truth and justice, sweep the world once again. But mere preaching devoid of forceful practical demonstration can not do the job.

"Revolutionary struggle" is a vague term. It can be interpreted in practice in many a ways. It depends on the nature of revolution desired and only that form would work which is in consonance with the nature of the required revolution.

The revolution we stand for calls for no search of a suitable form. That revolution had once changed the destiny of the world. The revered personality who brought about an unprecedented revolution — the holy Prophet Muhammad (peace be upon him) fully knew its nature. Such a

revolution can be brought out even today but only by following the pattern set by him. His life was, in a way, a miracle no doubt, but a model and a pattern of revolution as well. None can boast today of that morals, that piety, that wisdom, that justice, that sweeping personality, that magnificent model of supreme human qualities. Hence, nobody can now bring about a revolution of that high order. That is why it is a miracle and a miracle forever.

But the model and the pattern set by that greatest of the human beings carries the same revolutionary potential in its nature as was practically demonstrated before the world 1350 years ago. To whatever extent this pattern and style of revolution is followed, its results shall be accordingly nearer to the original revolution in its force and impact. In this respect, it is a model and a model for ever. Be it 20th century or 40th century, be it India, America or Russia this type of revolution can be brought out any where and at any time provided this model and pattern is duly followed.

It is no occasion to describe in detail the way holy Prophet (peace be upon him) brought about a revolution in the world 1350 years ago. Enough it is to point out here that the idea of "*Idara-e-Darul Islam*" is the outcome of the deep study of that revered example.[1]

When the holy Prophet Muhammad (peace

1. Idara-e-Darul Islam was established in 1938. It was later merged in the Jamaate Islami established in August, 1941.

be upon him) was bestowed with prophethood there was not a single Muslim on the entire globe. He conveyed his message to the world step by step from man to man. People embraced Islam as individuals and inspite of the fact that their conviction and faith was as solid and strong as a mountain, and their devotion to Islam was unparalleled, they were scattered and surrounded by the nonbelievers, and were weak and helpless. They often felt exhausted by the struggle against their environment but could not change the conditions in favour of the mission they and their revered leader Prophet Muhammad (peace be upon him) were striving for. The holy Prophet (peace be upon him) continued his struggle unrelented and gathered around him a handful of dedicated believers in 13 years. It was then that he was directed to take the next step by God, and get out of the atmosphere adamant to Islam alongwith his dedicated companions, to collect them at some place, to develop an Islamic atmosphere, create a base of Islam and enforce there the system of Islam as a whole, create a centre of Muslim power and strength, build a power house to store all power and to spread it all around in a planned and systematic way till every nook and corner of the globe is illuminated.

This was the purpose of migration of the holy Prophet towards Madinah. All the Muslims heretofore scattered in different Arab tribes at different places were directed to converge at Madinah. Islam was enforced here to give a practical

demonstration of its ideology. Every individual in this community was so groomed in Islamic life that he looked like a living model of Islam. Anybody could know what change Islam brings in day to day life by having a look on these living models moving around them. They were so deeply groomed in obedience and submission to the will of Allah that wherever they went they impressed others by there sincerity and character, and nobody could exert any influence on their way of thinking or their practical life. They had such a force and attraction in their character that it dominated and prevailed upon its opponents instead of giving them any chance to dominate. The ideal of Islamic life was so deeply ingrained in them that it enjoyed the uppermost importance in every matter of their day to day life relegating all worldly considerations to secondary position. They were so educated and trained that wherever they went they implemented the teachings of Quran and Sunnah and moulded the situation in favour of Islam, however confused and deteriorated the circumstances might be. This was the marvellous organization, each and every part of which calls for deep study and consideration. It distributed its work into the following four sections:

1. A group of people should specialize in the interpretation of religious teachings and should be able to explain religion and its injunctions in the best possible manner.

But why did not some people from every habitation leave

their homes in order to understand the way of Islam, and to warn their people when they return to them.... (9:122)

2. Another group should devote themselves to propagate and establish the working system of Islam. It is the duty of the community to arrange for their bread and butter. This group should not wait for such arrangement and do their duty with a sense of deep devotion. Come what may, they should fulfil their assignment as the sole mission of their life.

And there should be a group from amongst you; who invites towards goodness, enjoins right conduct and forbids the evil. (3:104)

3. Whole of the community should be imbued with the spirit to consider the propagation of the word of Allah as the sole aim of their life. They should continue their worldly chores keeping this mission ever fresh in their mind. A trader while trading, a tiller while tilling, and an artisan and an employee while doing their work should never forget this mission. Everyone of them should always keep it in mind that he earns to live and he lives to fulfil his mission. In whatever sphere of life he may work, he should abide by the Islamic principles in his words and deeds, morals an dealings, and in case of any clash in his worldly interests

and the principles of Islam, he should spurn his worldly benefits and refrain from degrading Islam by giving up its principles. He is further expected to devote as much time, energy and resources as he can for the cause of Islam, and help those who have dedicated their lives for this mission.

> You are the best community that has been raised for mankind, you enjoin right conduct and forbid evil and you believe in Allah (3:110)

People from outside that model community *i.e. Darul Islam* should be provided opportunity to visit it and study the holy Quran in an environment that practically manifests the implementation of the teachings and injunctions of this Divine Book. There they may get a better understanding of the Quran in the Islamic environments as compared to the un-Islamic atmosphere and carry a deeper inspiration and impact

> And if any of the idolators seeks your protection (O Muhammad) give him protection till he hears the word of Allah, then convey him to his place of safety (9:6).

Thus within a brief span of eight years, this greatest guide and leader of the world pumped such vigour and strength in the power house of Madinah that it illuminated the whole of Arabia within no time, and later this light spread all over the world. That power house and the source of inspiration and strength is still brimming with energy and vigour even after 1350 years.

After the rightly guided Caliphate, when the Islamic system got very much disturbed, the Muslim mystics established a number of centres for the spiritual uplift and grooming on the same pattern. But these centres lost their real and original pattern resulting in a great set back and a bad name for these spiritual centres. The mention of such centres meant rigidity and orthodoxy of such a degree where the light and air of fresh thinking and interpretation was never allowed and the time had stopped at a certain point for centuries. In fact these centres were meant to continue the pattern of *Ashaabe Suffa*[1] set up by the holy Prophet (peace be upon him) in Madinah. The Muslim mystics selected spiritually promising persons and kept them in these centres away from the mundane and material atmosphere and gave them perfect grooming and brought them up for the same mission for which the holy Prophet (peace be upon him) trained and groomed his companions (be Allah pleased with them).

Hence it is necessary to revert to that old method for all those who want to bring about Islamic revolution. As there is no where any suitable free atmosphere outside the Indian subcontinent for the establishment of a *Darul Islam* on the pattern of Madinah, we should set up such spiritual centres in India and create pure Islamic life where morals

1. The companions of the holy Prophet who dedicated their lives to learning Quran and acquire the knowledge of Islam as a pattern of life.

and values are Islamic, social life is Islamic and dealings and behaviours are compatible with Islam. In brief Islam is fully projected in its true form in letter and spirit.

There it would be quite enough to know that a certain thing has been ordained or permitted by Allah and His Prophet to make it acceptable, and to reject any thing on the ground that Allah and His Prophet have forbidden it. There would be no attitude of rebellion and refraction in the society which is so common with us today. There one will have a free option to allow only such things from outside as are compatible with the Islamic spirit and refuse anything to infiltrate in the society that is undesirable and obnoxious. It would afford an atmosphere to think as Muslims, to view the realities of life as Muslims and promote those Islamic virtues and qualities which are vanishing in the poisonous atmosphere of un-Islamic society *i.e.* "*Darul Kufr*". It would enable us to wash off the filth and pollution which has penetrated in our thought and actions of which we may not be conscious because of our living and growing up in an un-Islamic environment. We cannot escape this pollution even if we are conscious of this filth, despite all our efforts, as the environment is highly oppressive and over powering. Such persons as are ready to serve Islam with their heart and soul should be brought in these spiritual centres, and trained strictly on the pattern set by the Holy Prophet (saw), division of work should be made in

the same fashion, and every effort should be made and ways should be adopted to mould human nature in the framework of Islam in every respect:

1. There should be a group of persons of high academic qualifications detailed for specialization. Among them the modern educated persons should be made proficient in Arabic language and the Islamic learnings, and the religious scholars should get well-versed in Western languages and modern sciences. In the next stage both of them should acquire deep knowledge and insight in the Quran and Sunnah and scholastic study of the letter and spirit of Islamic way of life. In the third stage they should be divided in different groups with the assignment to work in a particular field of science and knowledge and compile the views and principles of Islam relating to that field on modern lines. They should first fully grasp the modern issues of life and find out their solution in the light of Islam. Then they should compile various sciences *denovo* with Islamic approach scratching the secular and mundane concepts penetrated deep in their foundations. They should produce clean and logical literature through their own research that

should possess the potential to bring about an intellectual revolution inspired by Islam.

2. Another group should work to train and produce dependable workers to serve the cause of Islam, armed with sound character, strong conviction, unchallengeable dedication and ready to sacrifice anything for the sake of their mission. They should organize themselves into a powerful revolutionary party. They should be simple, laborious, energetic, and highly disciplined, and should be a model of true Muslim. This party should stand for a new civilization and a social order strictly based on Islamic principles and strive to muster political strength by presenting its programme before the masses with a view to capture power and convert the government machinery to work for the rule of law and justice instead of oppression and tyranny.

3. There should also be an arrangement to train such persons who can only afford a short stay for their training. They should be provided with necessary knowledge and moral grooming and then should be left to live wherever they like but live as a

Muslim. They should be able to influence and impress others instead of being influenced, be firm in their conviction, strict in their principles, never ready to lead an aimless life. They must ever have an ideal and a goal of life before them, earn their livelihood in all fairness, ever ready to support in every possible manner, financially as well as practically, all those who are striving to establish Islamic order. They should contribute wherever they may be in the struggle to make the atmosphere congenial for the revolutionary party.

4. The fourth section should be devoted to those Muslims and non-Muslims who can afford temporary stay at the training center to add to their knowledge and to study the life there. They should be provided all sorts of facilities to let them return with a deep impact of Islam and its teachings.

5. It is just a cursory outline of that system which, to us, is an important preliminary to bring about Islamic revolution. The success of this system entirely depends on its maximum resemblance in spirit and substance with the ideal system established by the holy Prophet (peace be upon him)

in Madinah.

But this resemblance with the system established in Madinah does not mean similarity in appearance turning back to 1300 years old cultural set-up of Arabia. Following the holy Prophet (peace be upon him) and his companions in this sense is totally wrong although most of our religious minded persons think so. They believe in literal following of our pious ancestors, that is to eat, dress and live exactly as they did. Thus they want to fossilize the cultural life thirteen centuries back and keep it so forever. They want to ignore the change that has come in the world around during this long period and are not ready to allow any change infiltrate in those centuries old environments. This conservative approach has dominated the thinking of orthodox Muslims since long but, honestly speaking, it is quite contrary to the spirit of Islam. Islam does not stand to reduce a living people to relics of the past and change their life into a historical drama of ancient culture.

Islam never preaches monasticism and conservatism. It does not aim to present Muslims as a people who abhor change and evolution in the world, rather Islam wants to produce a people who want to correct the direction of change and evolution. It does not believe in change of mere structure but spirit and wants us to infuse this spirit into the various changing forms which come into existence with the change of time and space, and this alone is our mission in the world as a Muslim. If

we have been declared the best of the world communities it is not for us to function as a rearguard and camp followers to those who are forging ahead on the path of evolution. We are in fact supposed to lead and guide the world. We have been created to function as advance column and the secret of our supremacy lies in leading the world to the right path.

The real mission of the holy Prophet (peace be upon him) and his Companions, that we are supposed to follow and promote, is that they used the laws of Nature to support the Shariah laws and thus amply discharged their function of vicegerency of Allah on earth. They infused Islamic spirit in the structure of contemporary culture. They harnessed all the available natural forces within the reach of human beings to serve this civilization, and left the non-Muslims far behind in procuring and employing all the available cultural resources for domination and progress, to make the civilization of the vicegerents of Allah get upper hand as against the civilization of the rebels of Allah. That is what Allah has taught through His holy Book.

Gather as much power and armaments as possible

They were taught that a Muslim is more, nay, alone entitled, as against the non-Muslims to exploit the resources bestowed by Allah. Hence to follow the Holy prophet (peace be upon him) and his companions truly, we are required to harness all the modern inventions and discoveries to serve the

cause of Islamic civilization as was done in the early days of Islam. It is not in fact the resources to be blamed, but the un-Islamic system of life that is flourishing on these modern resources. Radio in itself is nothing repulsive, it is the civilization and society that uses this source of mass communication to project and broadcast music and songs and all sorts of depravities instead of propagating truth and high moral values. Aeroplane is nothing evil in itself, but it is the society that uses it to the detriment of humanity. Similarly, cinema is not bad in itself, it is its evil use by the society that projects sex and obscenity through it. The unhealthy society is nothing but the result of the misuse of the god given resources discovered so far by man and exploited to the detriment of humanity. We too are supposed to exploit all these resources to promote divine oriented civilization and discharge our sacred duty. These forces are mere instruments. Whoever uses these instruments, succeeds in his ambitions, be it constructive or destructive. If any body, individual or community, has a very lucrative programme and plans but never cares to implement its plans and programme using all the available resources and instruments, that individual or community is doomed to face the consequences of its folly and inertia, as that is the law of nature, and there is no change in it ever and for anyone.

All this deliberation should make it crystal clear that the movement I am advocating is neither reactionary, nor materialistic evolution. The scheme

for a training and grooming center before me is not to be found in Hindu institutions like *Guru Kul Kaangri, Gandhi's Satiyagraha Ashram, or Tagore's Shanti Niketan* and *Dayal Bagh.*

In the same way the idea of revolutionary party propounded by me has nothing to do with the patterns of Italy's Fascist and Germany's National Socialist parties. The model before me of party organization and its training and grooming is nothing but the society developed by the holy Prophet (saw) in Madinah that really deserved to be called the divine organization *i.e. Hizbullah.*

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